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He smiled and sang and worked away;
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The maples caught it ere it fell;
Witch-hazel turned before its spell;
The goldenrod's high plumes of green
Were feathered with its golden sheen,
While barb'ry bush and bittersweet
Wore berries golden as the wheat.

Still smiling, o'er the trees he wound
Long russet scarfs, with crimson bound;
He hung a veil of purple haze
O'er distant fields where cattle graze;
He bathed the sun in amber mist,
And steeped the sky in amethyst.

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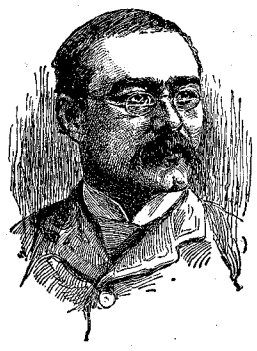

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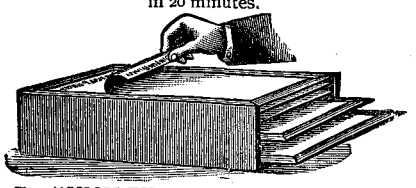

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Who is called from a quiet rural parish to become the pastor of one of the most fashionable churches in New York, will begin, under the title of "A Minister of the World," in the NOVEMBER issue of

The Ladies' Home Journal

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The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

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THE tranquillity of Europe was still further disturbed on Friday of last week by a ministerial crisis in Germany, which has resulted in the resignation of Caprivi, the Chancellor of the Empire, and Count Botho zu Eulenburg, the President of the Prussian Ministry. Under Bismarck these two offices were united, but on his retirement they were separated. All sorts of explanations have been offered by newspapers, but it is probable that no one outside the small circle round the Emperor really knows why these resignations were offered at this time. It is evident that the crisis was sudden and unexpected; beyond that nothing is known. If Caprivi had resigned alone, it would be natural to infer that the policy toward the Socialists which he has advocated had been rejected by the Emperor; but the resignation of Count zu Eulenburg, who has strongly opposed that policy, apparently makes this explanation untenable. Prince Bismarck's successor has discharged the duties of a very difficult position with ability, dignity, and efficiency. He is in no sense a great man, but he is eminently honorable and efficient. He is strenuously opposed to the drastic remedies against Socialism which other members of the Ministry have strongly urged. The Emperor has apparently been of different minds on the subject at different times. Caprivi may have been driven out of office by the final determination of the Emperor to support drastic measures. He may also have been driven out of office because his endeavor to promote freer commercial relations between Germany and foreign countries has drawn upon him the wrath of the high-tariff party; and his resignation may have been forced by the personal attitude of the Emperor, for it is no secret that the Emperor intends to govern, as he has governed ever since the retirement of Bismarck. Whatever may be the explanation of the crisis, it excites a good deal of apprehension in Europe, because Caprivi is a man of moderate and peaceful temper, and the European situation is so delicate that a change in the temper of any of the great governments might produce the most serious effects. Prince von Hohenlohe-Schillingsfürst, who succeeds Caprivi as Chancellor of the Empire, and Count Eulenburg as President of the Prussian Council of Ministers, belongs to a princely family, is seventy-five years old, and has been Governor of Alsace-Lorraine for the past nine years. He is a man of exceptional vigor of mind and body, but in no sense an original or independent man. His appointment probably means that he is willing to carry out without question whatever policy the Emperor thinks wise.

❀

Mr. Kennan has more than once commented on the extreme difficulty of securing trustworthy information of any sort in Russia; and that peculiarity of the Russian system was never more strikingly illustrated than in the present illness of the Czar. Nobody appears to know his actual condition, and every sort of rumor is set afloat, until the public does not know what to expect or what to believe. The Czar is better and worse every day; he is at the point of death, and his physicians hope for his ultimate recovery; the Czarewitch was married last week, he is to be married this morning, and his wedding has been postponed until next week: such is the tenor of the daily reports from Livadia. It has even been suggested that the Czar is dead, and that the intelligence is being withheld for the present. The futility of attempting to conceal anything in public life was never more strikingly illustrated; but it is very clear that this immense mass of smoke conceals a real flame, and that the very fact that so many reports are set afloat is itself evidence of the serious condition of the head of the Russian State. He may live for several weeks, and the news of his death may come at any moment: that probably sums up the situation. As to the marriage of the Czarewitch the public is in absolute ignorance, and will probably know nothing about it until it has taken place.

❀

Lord Rosebery made two important speeches last week. In the first he defined the policy of the English Government with regard to China and Japan in the present crisis. He said that it was impossible to regard the destruction of the central Government of China with indifference, on account of the danger which its overthrow would involve, not only to Christians in the Empire, but to Asiatic civilization. After the first Japanese victory China was willing to concede honorable terms, and the English Government, acting upon that information, approached the other Great Powers and was cordially received; but one or two of these Powers were of opinion that the time had not arrived when conditions could be advantageously submitted to the combatants. The condition of affairs was such that it would have been impossible for Great Britain to attempt to act alone, and the concert of the Powers was the proper method of approach. Referring to Madagascar, Lord Rosebery used language which in effect concedes a free hand to France in that island. He added that negotiations were now in progress for a settlement of all the questions between the two countries, and, while that settlement would probably be delayed, he believed that it would eventually be reached. In the second speech the English Premier declared that the veto power exercised by the irresponsible Upper Chamber would prevent the present Parliament from continuing for the full extent of its natural life, and that, in his judgment, the next election would be fought on the question of the continued existence of the Upper House as now constituted. He favored the principle of a second Chamber, and the Government, he said, would submit to Parliament a resolution affirming the principle that the House of Commons is the dominant partner in the partnership between the two bodies. The speech is interpreted as an official

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putting forward of the issue for the purpose of discovering whether or not the English people are prepared to take it up and sustain the Government programme.

❀

Despite the daily denials of Sir Halliday Macartney, the Chinese Councilor of Legation at London, the report that China is about to sue for peace has been persistently revived. The invariable assertion is that the negotiations will be on the basis of Korean independence and that there will be payment of a war indemnity. The reason of this rumor seems to be the sudden accession to power, after years of disgrace, of Prince Kung, the Emperor's uncle and a noted "trimmer." He has now been made President of the Tsungli-Yamen, or Administrative Board of Foreign Affairs, and is popularly supposed to have supplanted Li Hung Chang as the Emperor's chief adviser. As to Japan's reception of peace proposals, the authoritative "Nippon" grimly says that terms may be dictated after the fall of Pekin, but insists that the whole war indemnity shall be paid by China before the withdrawal of the Japanese army from her capital. Still more significant is the manifesto just issued by the Kashinto, one of the Japanese political parties. It says: "Since it would only invite future calamities to patch up a temporary peace, our party will resolutely resist the acceptance of any proposal for peace made before the vital objects of the war have been attained." Although it is a fact that Japan is in possession of every place of strategical importance in Korea, it will be necessary, on account of the rebellious Tonghaks, to leave many soldiers there who otherwise would be employed in China. Thousands of Tonghaks are encamped on the heights about Seoul, and only wait a favorable opportunity for revenge. They have already cut the telegraph wires leading from the capital. Battles in Manchuria have succeeded each other almost daily of late, and always with success for the army under Field-Marshal Yamagata. The most important seem to have been the conflicts at Fu-Chang and Kiulen-Chang. The Chinese forces have retreated to a fortified place at the entrance of the mountain pass leading to Mukden. What remains of the Chinese fleet is concentrating in Kinchau Bay to defend Port Arthur. The Japanese forces on the Kinchau peninsula have been building piers, the material for which they have captured from fifteen timber-laden junks. Meanwhile the Japanese fleet of eleven vessels and many more torpedo-boats is menacing Wei-Hai-Wei. As important news as any from the Gulf of Pechili has just been telegraphed from Shanghai: "A dispatch from Chifu says that the Russian fleet has arrived there." At Tien-tsin business is at a standstill. The Consuls have adopted concerted measures for the defense of foreign residents, and volunteers are drilling steadily. The Chinese Court is considering the advisability of removing either to Nankin or to Singan, and no wonder.

❀

The Socialist Congress at Frankfort, Germany, last week, debated hotly the question whether the salaries paid by the organization to members of the Reichstag should not be reduced. Several delegates contended that the Socialist organization should pay no one of its officers more than $750 a year, and urged that such a rule was necessary to put a stop to the dangerous influx of educated mercenaries. Herr Bebel, the leader of the party in the Reichstag, replied that it would not be possible to pay able Socialists less than the market value of their abilities, and warned the Congress that if the maximum salary was fixed at $750 the entire administration (including the ablest Socialist editors) would resign. Intellectually, no doubt Herr Bebel was right, and the great body of the Congress showed their good sense in supporting him. They were, however, grossly inconsistent with their Socialist professions. To declare as a principle of justice that every man should be paid according to his needs, and then to proceed to pay their own representatives according to the market value of their services, indicates only a skin-deep belief in their creed. The proposed maximum of $750 a year is received by less than ten men in a hundred in Germany, and is more than double the income of the great mass of German citizens. Herr Bebel, in threatening to resign if paid for his work a sum much greater than the average income of his countrymen, including the capitalists, showed himself morally far inferior to the poorer-paid of the Christian priesthood he despises. Ministers, as a rule, do not resign when required to live as simply as the mass of their neighbors. We are inclined to the opinion that there is more genuine Socialism—if Socialism means a sense of brotherhood—in Commander Booth, of the Salvation Army, than in the entire Congress that sat at Frankfort.

❀

Registration frauds on a colossal scale are charged against the Republican managers in Philadelphia and against the managers of both the great parties in Chicago. In each of these cities the registration this year is practically as great as in New York, though New York's population is almost half again as large. In Chicago the naturalization of foreign-born voters is being pushed forward in a way that recalls the days of Tweedism in this city. In Philadelphia the immigrant population is comparatively small, and the source of the registration abuses is the fact that the law does not require personal registration. With the tax assessors' consent, a voter's name may remain on a list for years after he has removed to another precinct. Both the party machines are ready to pay poll-tax assessments to get the votes. This year they are said to have paid 90,000 assessments. The Philadelphia "Record," which prefers the charges of corruption, doubtless exaggerates its extent, but has collected evidence in a way that differs radically from the ordinary methods of campaign sensation-making. It claims to have made a careful canvass of certain districts, and to be "prepared to prove that the registry lists of 19 out of 26 divisions of the Seventh Ward contain 1,071 names of persons not entitled to vote in those districts at the coming election, and that the registry lists of 16 of the 18 divisions of the Fifth Ward contain the names of 1,150 persons not entitled to vote." It gives the pictures of little houses from which a dozen to twenty voters are registered, and describes one assessor or registration officer who has ten persons registered from his own house, yet, when asked the names of the people living there, gave his own and another as those of the only males residing there. If these charges are true, and the districts typical, the frauds have indeed been on a great scale, and illustrate again the present corruption of machine government in cities, without reference to the party name the machine happens to bear. The corrupt and corrupting elements everywhere make alliances with the powers that be, having no more regard for political principles than for moral principles. The Philadelphia scandal has been brought before the courts, and an investigation is already begun.

❀

In New York State the registration in the rural districts is no larger than usual, while in the cities it is much greater. This fact would afford much comfort to the Democrats were it not that the gain in the cities is not in the Democratic strongholds. Especially in this city, the

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gain—forty thousand over last year—has been almost entirely in the half of the city in which the anti-Tammany organizations are strongest. As to registration in the West, the most notable thing is the enrollment of nearly every woman voter in Denver, Colorado, and of 30,000 women voters in Chicago, Illinois. As the suffrage for women in Illinois is only partial, the registration in Chicago is as remarkable as that in Denver. In Chicago the women registering were almost all in the Republican wards. In the South the notable thing about the registration is that in Georgia the registration laws under which the State election was conducted are not to be everywhere observed in the Congressional elections. This probably means the defeat of the Populists even in those districts which they carried in the October election. In the Augusta district the Populists are in control in every county except that containing Augusta; but their candidate, Mr. Watson, insists that the registration law is mandatory, and that the Populist election officers shall conform with it. The decision of the Democratic managers in the city to ignore the registration is believed to threaten a repetition of the tactics of two years ago, when a vote of 13,000 was returned for a county containing but 11,000 male citizens over twenty-one years of age. The excitement and the bitterness of feeling are intense. The immediate outcome is likely to be a Democratic victory, but the ultimate outcome cannot but be disastrous to that party. We are glad to observe in the Atlanta "Constitution" some signs of an awakening of the public conscience.

❀

Two police captains have been indicted by the Grand Jury in New York City. Captain Doherty is the ingenuous officer who testified on his trial before the Commissioners that he gave $200 to a friend in Wall Street, who within two or three months returned him over $20,000 as profit. Despite this facility in acquiring "legitimate" wealth, Captain Doherty was discharged from the force on charges of bribe-extorting which were clear and which were strongly corroborated by the station-house records, which showed that one keeper of a disorderly house had been allowed regularly to bail out her inmates. Captain Schmittberger, the other indicted officer, is the man to whom Mr. Forget, the agent of the French steamship line, gave $500 in a lump sum as a kind of commutation for the loss the poor Captain had suffered because the patrolman stationed at the company's pier had refused to give his Captain the whole of the "extra" money paid the former by the company, and for immunity from persecution generally. There is every reason to hope that juries may be found to try these corrupt officials without fear or favor. In the Lexow investigation the principal event of the week has been the appearance on the stand of Commissioner Sheehan, who fenced very adroitly with Mr. Goff, but who made some damaging admissions as to the way in which the contracts made by the firm to which he belongs were obtained. Mr. Sheehan made the claim that he had always investigated charges of corruption on the part of the police, but a few searching questions from Mr. Goff made it evident that he had done nothing of the sort. The partly successful attempt to prevent one of the Committee's witnesses from reaching New York by waylaying the agents who had her in charge at Jersey City shows to what desperate straits the corrupt city officials dare go.

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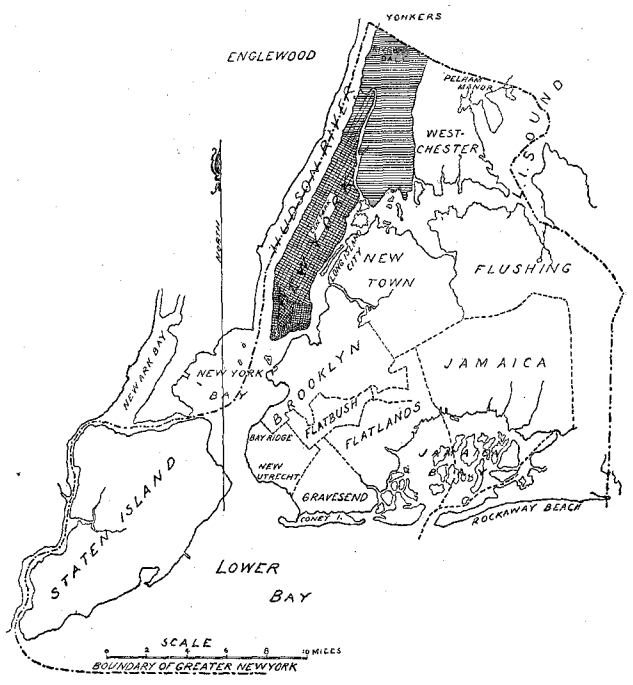
As will be seen from the accompanying map, it is proposed to consolidate the city of New York, Long Island City, the county of Kings, the towns of West Chester, Flushing, Newtown, and Jamaica, and that portion of the towns of East Chester and Pelham which lies southerly of a straight line drawn from the point where the northerly line of the city of New York meets the center line of the Bronx River to the middle of the channel between Hunter's and Glen Islands in Long Island Sound, and that part of the town of Hempstead which is westerly of a straight line drawn from the southerly point of the town of Flushing, through the middle of the channel between Rockaway Beach and Shelter Island to the Atlantic Ocean. At the approaching election the people interested will vote for or against such consolidation under one municipal government. The territory involved is more than eight times as great as New York City's present area (the shaded part of the



The Greater New York

map), but the increase in population would be but slight in proportion, as is seen from the following table:

Place.	Area in Square Miles.	Population.
New York City	38.85	1,801,739
Brooklyn	28.98	957,958
Flatbush	5.69	12,625
Flatlands	12.79	4,234
Gravesend	10.96	8,418
New Utrecht	7.96	9,129
Richmond County	57.19	53,452
West Chester	15.50	10,020
*Part of the town of East Chester	1.91	4,612
*Part of the town of Pelham	2.83	3,541
Flushing	29.65	19,803
*Part of the town of Hempstead	17.86	17,756
Jamaica	33.50	14,441
Long Island City	7.14	30,506
Newtown	21.32	17,549
Jamaica Bay	25.63	—
Total	317.77	2,965,792

*Estimated.

Voters in the metropolis will express their opinion as to consolidation of the entire territory, but voters outside will cast their ballots simply as for or against union with New York City. The vote will in no way bind the Legislature, but as an expression of popular opinion it will necessarily have influence. Many citizens of New York have naturally declared against assuming the higher tax-rate of Brooklyn or paying for the municipal works so much needed in that city. On the other hand, many citizens of Brooklyn and other places naturally object to losing any of their identity, and, above all, they shrink from coming under a Tammany municipal government. The advocates of Greater New York claim that any increase in taxation will be only temporary, that the plan means more accessible and cleaner homes for those now crowded in tenements, and that it means also a desirable unity of

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action in the Police and Health Departments throughout the whole district. The scheme is thus wholly one of expediency, and the question with the voter should be not so much whether the consolidation would give a Greater New York as whether it will give a Better New York.

❀

The phenomenally low price of cotton is producing a widespread agitation in the South. In Georgia the President of the State Agricultural Society has called together the members of the executive committee to "take some steps, if possible, to remedy and avert impending disaster." The call proposes that money be borrowed from the bankers to enable the farmers to carry their cotton over to another season. Since a year ago the price of cotton has fallen thirty per cent., and the hope is held out that this year the farmers will plant less, and that next year prices will be better. Without doubt, if the farmers would plant less cotton and raise more of the corn and meat they consume, the price of cotton next year would be likely to advance. But it would be reckless for Southern farmers to borrow money on the prospect of such an outcome. Last winter there was a somewhat similar movement in the West respecting wheat, though this Western movement came more largely from the newspapers and less largely from the farmers themselves. In the case of wheat, prices, instead of rising, have steadily fallen, and if any farmers borrowed money to hold their crops, they have lost disastrously. In respect to cotton, similar results might follow if next year the farmers had to sell a part of this year's crop as well as that of next. The facts in the case do not warrant the assumption, so persistently circulated by the monometallist press, that this year's prices are due to the magnitude of the crop. The crop is greater than last year's, but only by one-sixth, and is less than the crop three years ago. It is a noteworthy fact that only once before in this century has the Liverpool price of cotton been so low as last week, and that was during the great international depression just preceding the gold discoveries of 1848. When these discoveries, against the protests of the monometallists (who then wished to demonetize gold), were permitted to add a hundred millions a year to European currency, the price in a few years returned to its normal level. It did not again fall below this level until after the demonetization of silver, and it is not likely to regain this level until after the remonetization of that metal. Prices cannot be normal unless the currency is expanded in a normal way.

❀

An advocate of bimetallism has appeared in the very citadel of monometallism. The "Commercial and Financial Chronicle," the most important financial paper in this city, in its issue of October 13 declares its belief in the feasibility of international bimetallism, and cordially indorses the arguments against monometallism presented by a London broker, Mr. J. P. Haseltine, in the September "Nineteenth Century." Mr. Haseltine's arguments do not differ from those of other bimetallists, but are put with such clearness by a business man that they are especially calculated to affect the judgment of other business men. The "Chronicle" is particularly impressed with Mr. Haseltine's reply to those who complacently declare that governments cannot give the same value to fixed amounts of gold and of silver. Condensing Mr. Haseltine's argument, it says:

"He starts with asking the reader to bear in mind that the system of gold monometallism is of recent date; it is only since 1873 that there have been two moneys in the world and two standards of value not linked together by a ratio fixed by law with more or less perfection. The period of the greatest stability was from 1803 to 1873, when the French law secured for the world one money, consisting of all the gold and all the silver, on the basis of which all values rested. . . . That French bimetallism had the effect to keep the relative value of gold and silver practically unaltered from 1803 to 1873, if it was a question before, seems to be no longer a question, but to be removed from debatable conditions by the unanimous conclusion of the members of the Royal Commission of 1888 on Silver and Gold. That Commission found unanimously that 'so long as that system [free coinage for both metals in France] was in force, notwithstanding the changes in the production and use of the precious metals, it kept the market price of silver approximately steady at the ratio fixed by law between them—namely, 15½ to 1.'"

The "Chronicle," after stating this unanswerable argument, gently satirizes the class of writers "who appear to live above the world and its conditions, forget the experience of France," and "tell us that value cannot be given to a commodity by legislation."

❀

Major-General Schofield, in his latest annual report to the Secretary of War, urges an increase in the army. His recommendation is conservative and rational:

"*It is not a good military system* in which the Executive has no authority whatever to increase the effective strength of the army in time of need, but must await the slow process of legislation for that purpose. The organization being fixed by law with maximum and minimum limits of strength, the Executive should be authorized to vary the enlisted strength between those limits according to his estimate of the necessities of the country. The cost of the suggested increase in the strength of the army would be utterly insignificant as compared with the damage which might have been done in a single day in one city if the military force assembled at that point had proved inadequate."

Some discretion might well be allowed the Executive in this matter, provided the limit of possible increase was definitely fixed, and no considerable increase permitted. The American people will be very slow in conferring upon the President of the United States large military powers. They will be very slow in departing from the general principle that local authorities are to be intrusted with the duty of preserving order in the various States, and the National army is to be called upon only in those cases in which the State authorities are unable to cope with the disorder. It is better to suffer very considerable inconvenience in interrupted traffic, and even in loss of property and of life from mobs, than to put in hazard the principle of local self-government by trusting to a standing army and a centralized authority for the preservation of order, except in extraordinary cases.

Unpartisan News

Our daily papers are in many respects marvels of enterprise and efficiency; in one respect nearly all of them are reprehensible and some of them are contemptible. The vice of partisanship infects their news reports.

A political editor may twist facts and juggle with figures; one looks for and discounts partisanship in the editorial columns of an "organ." But in its political news columns a newspaper that is worthy of the name ought to give facts and tell the truth; to present plain, unwelcome truth, if need be, rather than comforting fiction; to give accurate reports of the speeches of political opponents; to taboo partisan coloring in its descriptions of political events; to avoid misrepresentation, ridicule, and cheap witticisms at the expense of public men; in a word, to give to its readers photographs and not caricatures of things political.

In a leading New York paper of recent date a political meeting is characterized as follows, in the news columns: "If the ceremony had been around an open grave, it could not have been more mournful." Another paper of

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equal standing uses these words in its report of the same scene: "All the time the cheers ascended. . . . There was a vociferous cheer, every man jumping to his feet, and swinging his hat and gloves and cane and umbrella with vim." The one report is studded with "cheers," "great cheers," and "applause," the other with "funereal," "downhearted and distressed," and "sorry failure at applause." And one of these conservers of public morals not only prints such party-colored reports, but has the effrontery to base editorial attacks on political leaders upon its own garbled and incomplete reports of their speeches.

Wanted—a newspaper that, in its news columns at least, will tell the truth about political matters.

To Bosses

The study which has been given in this country of late to the boss and the machine has been almost entirely from a critical or antagonistic standpoint; but the boss is now apparently so well established in American political life that his function, the methods by which he can attain success, and the conditions under which he can rule with greatest economy of virtue and largest revenue for himself have not heretofore been studied with the scientific dispassionateness which they deserve. Such a study has at last appeared. Under the title of "The Boss: An Essay upon the Art of Governing American Cities," which comes from the press of Messrs. George H. Richmond & Co., of this city, Mr. Henry Champernowne—which is, we fancy, a *nom de plume*—has published a treatise which will be simply inestimable to Messrs. Hill, Purroy, Gorman, Platt, Cameron, and other persons who follow the profession of the boss and successfully practice its arts. Heretofore the boss has risen sporadically and by virtue of certain innate gifts; but so many bosses have appeared in both parties, and have ruled so long and so successfully, that it has become clear to men like the writer of this volume that there is an art of governing for the boss as there was formerly for the hereditary ruler, and that this art is susceptible of orderly discussion and statement.

Following the model set by Machiavelli, the writer of this book outlines clearly and discusses in detail the various arts, qualities, and methods which lay the foundation and perpetuate the power of boss rule. "A boss," he says, "like a prince, cannot exercise all the virtues, because self-preservation will often compel him to violate the laws of charity, religion, and justice; but he should endeavor to gain a reputation among the people for kindness, piety, justice, and fidelity to his engagements, and never utter anything in public which does not breathe of these qualities. He should persevere in the path of rectitude so long as he feels no inconvenience in so doing, and only deviate from it when prudence dictates such a course. He should keep his word when he can do it without injury to himself, and be careful not to break faith with those whom he will have to call upon at another time." One has only to recall the career of any of the successful bosses to see how wise these words are. The generous distribution of coal to the poor, of beer to political picnickers, free gifts of church sites to religious bodies, a generous bestowal of public privileges on corporations, that kind of fidelity to one's friends which entirely disregards the interests of the public—these are the virtues of all successful bosses. The semblance of devotion to integrity which the boss must keep up is of the highest importance, and Mr. Champernowne rightly declares that after the boss has attained sovereignty he cannot continue to commit crimes of violence. "It is doubtful if it is not wiser to avoid them, so far as possible, when he is struggling to attain it, so much milder are our manners than those of our ancestors. However, many bosses have risen to power in this way." The boss must depend for his success very largely upon politicians, and his fitness to rule is largely displayed in the way in which he makes use of the services of these gentlemen without permitting them to make use of him. "A boss must not only gain power through the favor of the politicians, but must also retain it through them; although he must beware of driving the people to revolt by oppression." Those politicians who give him proofs of their zeal deserve his honor, provided they are not too rapacious. Those who do not may still be employed with advantage. "But when they keep aloof, from ambition or some other latent cause, it is a proof that they more regard their own welfare than that of the boss." On the other hand, the boss needs equal skill in dealing with that pestilential class of men who rise from time to time in every community, and who are always disturbing the settled order of affairs. "It is true," says Mr. Champernowne, "that among the dwellers in the city there is a class of men called reformers, most pestilent and dangerous to a boss. They are truly described by Aristotle as conspirators through ambition and not as seeing before them great gains, and they engage in attempts to overturn governments which they think unjust, as in any other noble actions, in order that they may be illustrious and distinguished among others." The mischief which these pestilential reformers can do is, however, greatly minimized by the fact that the moment they begin to be successful they are joined by many who, professing to be reformers, hope to get some share in the public revenues, and who are therefore ready to betray the reformer to the boss on the least provocation.

The boss must depend for his success, in the end, on his ability to make the support which his followers give him profitable. The latter must, as Mr. Champernowne wisely declares, "be lifted up by the consciousness that they can defeat their adversaries, and comforted with substantial spoils. Now, so far as glory is concerned, the boss need not greatly trouble himself; for, being immaterial, it can be easily divided. There is no limitation as to its quantity, and all may share in it. But in the case of the spoils, as I have said before, there is sure to be much heartburning, and, being material and therefore limited in quantity, there is never such an abundance as to satisfy all." In these words Mr. Champernowne has undoubtedly touched the element of tragedy in the life of the boss. He gives very great attention to the revenues which a boss may collect, and he betrays here, if we mistake not, the genius of a trained economist. He speaks of the revenue which is raised by authority of law, and of that which has secret sources and of which it is dangerous to keep any account. The latter he has naturally made the subject of the most careful study, and the chapters which he devotes to it are, for the enlightenment of the boss, the most valuable in this volume. In conclusion, Mr. Champernowne, after a careful consideration of the peculiar conditions which favor the rule of the boss in this city, urges the boss to make his power secure by making the city safe, comfortable, healthy, and also stately and splendid. He urges the expenditure of large sums upon docks and parks and public buildings, and tells him he must never forget that whatever draws men to this city increases the sources of his revenue. "Let him," he says, with the dispassionate wisdom which inspires all his counsel, "study continually to make the life of the citizens more and more agreeable to them. A boss that will assiduously follow

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this policy will establish his power upon a firm foundation, and will bring to naught the counsels of the reformers and of all his other enemies." We commend this book to gentlemen who, like Mr. Purroy, Mr. Hill, Mr. Platt, Mr. Gorman, and others, will find professional advice and suggestion in it, and we commend it to all other persons who enjoy a keen and pungent discussion of a large theme in a style of extraordinary clearness and interest. And it may be that a boss here and there will enjoy the humor of it; we are confident that it would have given the late Mr. Tweed great delight amid the cares of government.

The Constitutional Question

The people of New York State have to vote this fall on an amended Constitution submitted for their consideration by the Constitutional Convention held last summer. This amended Constitution contains two provisions to be voted upon separately, twenty-nine provisions to be voted upon together. There is, in our judgment, some danger that the importance of the issue thus presented will be overlooked by the people of the State, and that important and valuable organic changes in the law of the land will be lost, not because the people of the State deliberately judge them unwise, but because, from their apathy or their interest in other issues, they do not bring any judgment to bear upon them. We propose in this article, repeating some things which we have heretofore said, to put tersely before our readers the more important of these amendments, and our reasons for thinking them desirable. In so doing we treat first those amendments which are grouped together, so that the voter must cast his ballot for or against them all.

1. Municipal elections in large cities to be held in odd years, State and National elections in even years, and the Governor's term reduced from three years to two. All students of municipal problems are agreed that it is essential to municipal reform that municipal elections should be separated from State and National elections. A vote against this amendment is a vote against permanent purification of municipal politics, because municipal politics can be purified only by being separated from partisan politics.

2. City officers given a veto power over special legislation affecting their cities—but a veto which can be overruled by the Legislature's repassing the bill by a majority vote only. This provision may not give all the home rule to cities which eventually will be given, but it is an important step in the right direction, and will prevent interested parties in the Legislature from rushing through a special bill without notice to the city and without an opportunity for public ventilation of the measure.

3. The prohibition of riders on appropriation bills and of the issue of passes to public officers. The first is essential to prevent dishonest legislation forced through the Legislature at the last moment as a condition of enabling the government of the State to be carried on. The second is important to prevent the corruption of State officials by great corporations.

4. No bill to be passed until in its final form it has lain upon the desks of members of both Houses for three consecutive legislative days. This measure would put an end to a large proportion both of the blundering and of the corrupt legislation which has unhappily characterized our State.

5. The prohibition of public gambling in any form. This amendment is urged by all citizens who are familiar with the effect of the policy-shops in our great cities, and was passed in the Convention with but four votes against it. It has been said that this would interfere with the business of our great mercantile exchanges. We do not believe this to be true, but if it is true, so much the worse for the exchanges.

6. The requirement of ninety days' citizenship instead of ten as a prerequisite to voting—a very mild measure to prevent the creation of incompetent voters in "naturalization mills" just before election.

7. The prohibition of appropriations of public money to sectarian schools. This amendment does not prohibit non-sectarian religious teaching in the public schools, but it would forever put an end to the un-American partnership between Church and State, and the corrupt and corrupting practice of competitive endeavors by different denominations to secure financial favors from the Legislature.

8. The Charities Amendment, providing for public visitation of, and authority over, all charitable organizations which depend in whole or in part upon public funds. This amendment does not, perhaps, go far enough; perhaps the State will eventually decide to exercise exclusive control over all institutions supported by the State; but at least it should have power of visitation and supervision over all institutions to which it gives any support.

9. The simplification of the judiciary system. The delays inevitable under our present judiciary system have long been a subject of complaint. Inasmuch as expert lawyers, irrespective of party, have framed and commend the judiciary article, it is safe for the non-expert layman to approve and support it.

10. A Canal Amendment, allowing the issue of bonds for the improvement of canals, provided a majority of the voters of the State sanction the issue. This amendment, as we understand it, is necessary to enable the people of the State to extend their great waterway so as to be available for the purposes of modern traffic. Surely this is a liberty which the people of the State ought to possess. This amendment is to be voted on separately.

11. So is the Apportionment Amendment. The objection to the Apportionment Amendment is its provision that neither New York nor Brooklyn shall ever have more than one-third of the Legislature, and that the two combined shall never have more than one-half. The Democratic objection to this provision is that it violates the principle of majority rule. It is to be said that in many, if not most, States of the Union there are similar provisions. In Pennsylvania, where no party question is involved, there is an analogous limitation on the representation of the city of Philadelphia in the State Legislature. To us it seems right that geographical as well as numerical considerations should be taken into account in making up the Legislature, as they are in making up the National Congress; for Rhode Island has the same political power in the Senate as the State of New York. It does not seem to us that it would be for the interest of the Empire State, or just to the rural citizens, that the entire Legislature of the State should be allowed to pass under the control of one locality, which might come to have local interests different from, or even absolutely adverse to, those of the State at large. It is, however, quite possible for any citizen to vote against the Apportionment Amendment and to vote for all the rest.

12. There is one amendment to the Constitution which, in the form in which it is proposed, appears to us objectionable. It is the amendment prohibiting the employment of prison labor except on work for the State. The danger in passing this amendment is that it would result in prison idleness. This would be an intolerable evil; but

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we are inclined to believe that if the Legislature finds itself confronted with the fact that the State has nine thousand prisoners whose hands are idle and whose work can be turned to account in producing the articles which the State needs and for which it is now paying market rates, it will be compelled to annul its present contracts and give that work to the prison laborers. In fact, there is work enough for the State to keep all prisoners busy, and if they were so employed there would be no opportunity to employ them in other industries. Whatever evils may be involved in this amendment do not seem to us to counterbalance the evils involved in negativing the other amendments. Unfortunately, this amendment cannot be voted on separately.

We believe we have given to our readers here the most important of the amendments to the Constitution. It is possible that among them all there are some matters which do not legitimately belong in the organic law of the land, but, on the whole, the Constitutional Convention seems to us to have done its work exceedingly well. It is necessary for the Constitution to determine when municipal, State, and National elections should be held; to determine under what conditions a foreigner may become a citizen, with the right to vote; to determine the structure of the judiciary system; to determine under what circumstances the people may run the State in debt for public improvements—for their waterway, for example; and to determine the principle upon which the apportionment shall be made of the State for future elections. And it is legitimate for the Constitution to limit the power of the Legislature to affect the municipalities by special legislation; to prohibit the legalization of gambling; to prohibit appropriations of public moneys for private and sectarian education; and to prohibit the acceptance by legislators of passes or other pecuniary favors from the great corporations. Indeed, of these prominent amendments the only one that can be said to be legislative rather than constitutional in its character is the one relating to prison labor.

We believe that the failure to adopt the amended Constitution will seriously retard not only the material but the moral progress of the Empire State. We ask all readers of The Outlook who live in this State to consider seriously these amendments and to vote upon them conscientiously.

Practical Atheism

There is a great deal of honest doubt among men, but there is also a great deal of doubt which has its roots not in speculative but in practical atheism; for every man who violates the laws of life, which are also the laws of God, is to that degree an atheist. Whatever may be his professions, as a matter of fact he does not believe in the existence of those laws and the certainty that they are to be executed, or he would not violate them. The only men who are competent to have or to express a judgment about the nature and ends of human life are those who live in absolute obedience to the laws of life. A man of unsound mind is incapacitated from having any opinion concerning the normal action of the mind, and a man who is continually violating the moral laws of the world, and so throwing himself out of harmony with that world, is not in a position to comprehend it or to pass judgment upon it. Personal righteousness is the first step toward a clear vision of things, and a healthy soul is the only one which has any right to speak of the ends and the nature of human life. It is because so many lives violate the fundamental laws of living that there is so much doubt abroad, and that so many men are asking the question whether life is worth living. We are so accustomed to the presence of sin, and to contact with it in others, if not in ourselves, that we are apt to lose the consciousness of its real horror; for one of the worst results of sin is the benumbing of the moral consciousness, so that a man comes to accept low standards, and often vile standards, as if they were normal. There are a great many men who disbelieve in God and in the reality of the moral and spiritual life because they have destroyed their power of seeing these things. A high moral aim steadily pursued constantly clears the vision and gives the judgment increasing soundness, but deflection from the moral law means a growing defect of vision and a diminishing power of sound judgment. It is impossible to divide a man into parts, and to keep one part sound while another part is unsound. A corrupt nature cannot see with clear eyes, for when one part of a man becomes tainted every part of him shares in the pollution. A large part of the theoretical atheism and a great part of the practical doubt now in the world would disappear if individual lives were brought into harmony with the moral and spiritual laws.

Editorial Notes

—France barely escaped a ministerial crisis last week on the question of dinners and cabs. It was a thoroughly Parisian situation—a bit of boulevard burlesque.

—The reader who is interested in theological questions will find in our correspondence column a remarkably clear statement of the nature of the division between the Sacramentarian and non-Sacramentarian parties, by one who evidently belongs to the former.

—The United States Courts have begun the prosecution of the Atchison Railway managers for violating the Inter-State Commerce Law in the granting of rebates to favored shippers. It will be a great triumph for law and order if these cases are not allowed to drop.

—We are informed on indisputable authority that we were misled by statements in the daily press as regards the attendance at Cornell this year. The official statement of this year's registration shows an increase of students as compared with former years, except in the graduate department, in which tuition is exacted for the first time this year, and in the courses in architecture and in mechanical and electrical engineering, in which the requirements for admission have this year been raised by nearly a full year's study.

—It is perhaps asking too much of the Democratic ring in this State and city that it should disclose any sense of humor at this particular time; but to an outsider there is something eminently humorous in the hope, which the ring has manifestly entertained, that Mr. Cleveland would say something to help on Mr. Hill in his campaign. When one remembers what almost superhuman efforts Mr. Hill has put forth to thwart, blight, and destroy Mr. Cleveland for years past, none but a humorist would have expected Mr. Cleveland to turn round and help him out in this emergency. It is the fate of a man who always works for himself to be sometimes left solitary when he especially needs companionship.

—One correspondent sends us a statement by Dr. Dunn, of Boston, Secretary of the Committee of One Hundred, of the aims of the A. P. A., in which he declares that "no one objects to Roman Catholics taking an active part in politics if they will do so as American citizens;" and at the same time another correspondent sends us a copy of the "A. P. A. Triumphal March," sung at a Patriotic Meeting at "The People's Temple" in Boston, from which we quote one stanza:

> "We'll drive the Roman traitor from town and city hall;
> Police up to President, we'll oust them one and all;
> Banish all the Jesuits, the Press to freedom call
> While we are marching to vict'ry.—*Chorus.*"

Comment is unnecessary.

—M. Bourget, who says so many admirable things in his comments on this country, has said one thing which will astound Europe—the Europe, that is, which sees us through its prejudices and not through its intelligence. He says that the most marked fact in the civilization of this country is "a sort of insatiability of refinement." Observant Americans have long known that the real danger in America lies in the possibilities of over-refinement, owing to the National sensitiveness and capacity for acquiring at a very rapid rate those things which other people have needed long periods of time to acquire. But in Europe, for the most part, the old notions of American rawness and crudity still obtain.

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The Bible as Literature

III.—The Poetry of the Psalms[1]

By Henry van Dyke, D.D.

THE true lover of the Bible has an interest in all the elements of its life as an immortal book. He wishes to discern, and rightly appreciate, the method of its history, the spirit of its philosophy, the significance of its fiction, the power of its eloquence, and the charm of its poetry. He wishes this all the more because he finds in it something which is not in any other book: a vision of God, a hope for man, and an inspiration to righteousness which are evidently divine. As the worshiper in the Temple would regard the art and structure of the carven beams of cedar and the lily-work on the tops of the pillars the more attentively because they beautified the house of his God, so the man who has a religious faith in the Bible will study more eagerly and carefully the poetical adornments of the book in which the Holy Spirit dwells and speaks forever. It was in this temper that John Milton, a liberal believer and England's loftiest master of poetic art, wrote of the Book of Psalms: "Not in their divine arguments alone, but in the very critical art of composition, the Psalms may be easily made to appear over all the kinds of lyric poetry incomparable."

And yet to the English reader the poetical value of the Psalms is slightly obscured by two conditions.

The first of these is the loss of the ornament of verse. Hebrew poetry was undoubtedly written according to a system of rhythms and meters, and to some extent with certain forms of rhyme. The older scholars, like Lowth and Herder, held that such a system existed but could not be recovered. Later scholars, like Ewald, evolved a system of their own. Modern scholarship, represented by such authors as Professors Cheyne and Briggs, is reconstructing and explaining more accurately the Hebrew versification. But, for the present at least, the only thing that is clear is that this system must remain obscure to us. It cannot be reproduced in English. Metrical versions of the Psalms are the least satisfactory. The poet Cowley said of them, "They are so far from doing justice to David that methinks they revile him worse than Shimei." We must learn to appreciate the poetry of the Psalms without the aid of those symmetries of form and sound in which they first appeared. This is a serious loss. Poetry without verse is still poetry, but it is like a bride without a bridal garment.

The second loss is perhaps even greater. The most subtle charm of poetry is its suggestiveness; and much of this comes from the magical power which words acquire over memory and imagination from their associations. This intimate and personal charm must be left behind when a poem passes from one language to another. The accompaniment, the harmony of things remembered and beloved, which the very words of the song once awakened, is silent now. Nothing remains but the naked melody of thought. If this is pure and strong, it will gather new associations; as, indeed, the Psalms have already done in English, so that their familiar phrases have become charged with musical potency. And yet I suppose such phrases as "a tree planted by the streams of water," "a fruitful vine in the innermost parts of the house," "the mountains round about Jerusalem," can never bring to us the full sense of beauty, the enlargement of heart, that they gave to the ancient Hebrews.

But, in spite of this double loss in the passage from verse to prose, from Hebrew to English, the poetry of the Psalms is so real and vital and imperishable that every reader feels its beauty and power.

It retains but one outward element of poetic form. This is that balancing of the parts of a sentence, one against another, to which Bishop Lowth first gave the familiar name of *parallelism*. The effect of this simple artifice, learned from nature herself, is singularly pleasant and powerful. It is the rise and fall of the fountain, the ebb and flow of the tide, the tone and the overtone of the chiming bell. The twofold utterance seems to bear the thought onward like the wings of a bird. A German writer compares it very exquisitely to "the heaving and sinking of the troubled heart."

We may easily distinguish several different manners in which this method is used by the psalmists. Three of the most important are illustrated in the carefully finished little poem on "The Two Paths" with which the book opens.

In the first verse we have a triple parallel of resemblance. Three flowers seem to spring from a single stem:

> Blessed is the man that walketh not in the counsel of the wicked,
> Nor standeth in the way of sinners,
> Nor sitteth in the seat of the scornful.

In the third verse the parallel is constructive. There is a symmetrical unfolding of the thought like the growth of a plant with alternate branches:

> He shall be like a tree planted by the streams of water,
> That bringeth forth its fruit in its season,
> Whose leaf also doth not wither;
> And whatsoever he doeth shall prosper.

In the last verse there is a strong parallel of contrast. It is the antithesis of life and death:

> For the Lord knoweth the way of the righteous:
> But the way of the wicked shall perish.

An intelligent and patient study of the Psalms will discover other illustrations and modifications of this method of expression, and thus increase our enjoyment of them.

Milton has already reminded us that they belong to the second of the three orders into which the Greeks, with clear discernment, divided all poetry: the epic, the lyric, the dramatic. The Psalms are rightly called lyrics because they are concerned with the immediate and imaginative expression of real feeling. It is the personal and emotional note that predominates. They are inward, confessional, intense; outpourings of the quickened spirit; self-revelations of the heart. It is for this reason that we should never separate them in our thought from the actual human life out of which they sprang. We must feel the warm pulse of humanity in them in order to comprehend their meaning and eternal worth. So far as we can connect them with the actual experiences of men, it will help us to appreciate their reality and power. The effort to do this will make plain to us some other things which it is important to remember.

We shall see at once that the book does not come from a single writer, but from many authors and ages. It represents the heart of man in communion with God through a thousand years of history, from Moses to Nehemiah, perhaps even to the time of the Maccabean revival. It is, therefore, something very much larger and better than an individual book. It is the golden treasury of lyrics gathered from the life of the Hebrew people. And this gives to it a singular and precious quality of brotherhood. The fault, or at least the danger, of modern lyrical poetry is that it is too solitary and separate in its tone. It tends toward exclusiveness, over-refinement, morbid sentiment. Many Christian hymns suffer from this defect. But the Psalms breathe a spirit of human fellowship even when they are most intensely personal. The poet rejoices or mourns, in solitude it may be, but not alone. He is one of the people. He is conscious always of the ties that

[1] Previous articles in this series will be found in The Outlook for October 13 ("The Bible as Literature," by Professor Richard G. Moulton) and October 27 ("The Law of Moses," by Professor A. B. Bruce).

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bind him to his brother men. Compare the intense selfishness of the modern hymn,

I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I shall forever die,

with the generous penitence of the Fifty-first Psalm:

Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

Another important thing to observe is that there are several different kinds of lyrics among the Psalms. Some of them are simple and natural outpourings of a single feeling, like the song of trust in the incomparable Twenty-third Psalm. The One Hundred and Nineteenth rises to the dignity of an ode, which has been defined as "a strain of exalted and enthusiastic lyrical verse, directed to a fixed purpose, and dealing progressively with a single theme." There are some didactic lyrics, like the Fifteenth and the Thirty-seventh; some lyrical ballads, like the One Hundred and Fifth and the One Hundred and Sixth; many nature-lyrics, like the Twenty-ninth and the One Hundred and Fourth; and at least one epithalamium (the Hebrew title calls it a "Love-Song"), the Forty-fifth. I am inclined to think, also, that there are among the Psalms some dramatic lyrics—poems composed by a later writer to express the feelings of a historic person, David or Solomon it may be, in certain experiences of his life.

We must recognize the varying poetic quality of the Psalms. There are some, like the Twenty-seventh, the Forty-second, the Forty-sixth, the Sixty-third, the Ninety-first, the Ninety-sixth, the One Hundred and Third, the One Hundred and Thirty-ninth, which are among the noblest poems of the world. Others move on a lower level, and show the traces of effort and constraint. There are also manifest alterations and interpolations, which are not always improvements. Dr. Perowne, who is one of the wisest and most conservative of modern commentators, says, "Many of the Psalms have not come down to us in their original form," and refers to the alterations which the Seventieth makes in the Fortieth, and the Fifty-third in the Fourteenth. The last two verses of the Fifty-first were plainly added by a later hand. The whole book, in its present form, shares the marks of its compilation and use as the Hymn-Book of the Jewish people. Not only in the titles, but also in the text, we can discern the work of the compiler, critic, and adapter, sometimes wise, but occasionally otherwise.

But the most essential thing in the appreciation of the poetry of the Psalms is the recognition of the three great qualities which distinguish it, and are the evidences, not only of sublime genius, but also of spiritual inspiration.

The first of these is the deep and genuine love of nature. The psalmists delight in the vision of the world, and their joy quickens their senses to read alike the larger hieroglyphs of glory written in the stars and the delicate tracings of transient beauty on leaf and flower, to hear alike the mighty roaring of the sea and the soft sweet laughter of the rustling corn-fields. But in all these they see and hear the handwriting and the voice of God. It is his presence that makes the world sublime and beautiful. The direct, piercing, elevating sense of this presence simplifies, enlarges, and ennobles their style, and makes it different from other nature-poetry. They never lose themselves, like Theocritus and Wordsworth and Shelley and Tennyson, in the contemplation and description of natural beauty. They see it, but they always sweep swiftly beyond it. Compare, for example, a modern versified translation with the Psalm itself.

The spacious firmament on high,
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their Great Original proclaim.

Addison's descriptive epithets betray a conscious effort to make a splendid picture. But the psalmist felt no need of this; a larger impulse lifted him at once into "the grand style:"

The heavens declare the glory of God;
And the firmament sheweth his handywork.

The second quality of the poetry of the Psalms is their passionate sense of the beauty of holiness. Keats was undoubtedly right in his suggestion that the poet must always see truth in the form of beauty. Otherwise he may be a philosopher, or a critic, or a moralist, but he is not a true poet. But we must go on from this standpoint to the Platonic doctrine that the highest form of beauty is spiritual and ethical. It is the harmony of the soul with the eternal music of the Good. And the highest poets are those who, like the psalmists, are most ardently enamored of righteousness. This fills their songs with sweetness and fire incomparable and immortal:

The fear of the Lord is clean, enduring for ever;
The judgements of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.

The third quality of the Psalms is their intense joy in God. No lover ever poured out the longings of his heart towards his mistress more eagerly than David voices his thirsty yearnings for God. No conqueror ever sang of victory more exultantly than David rejoices in the Lord, who is his light and his salvation, the strength of his life, and his portion forever.

After all, the true mission of poetry is to increase joy. It must, indeed, be sensitive to sorrows and acquainted with griefs. But it has wings given to it in order that it may bear us up into the æther of gladness. There is no perfect joy without love. Therefore love-poetry is the best. But the highest of all love-poetry is that which celebrates, with the Psalms,

That Love which is, and was,
My Father, and my Brother, and my God.

A Queer Club

By Maud Wilder Goodwin

(*Brown speaks.*)

"I am a wreck—a physical wreck!" So I murmured as I sank into the armchair before my library fire.

"That wife of mine delicate! Here she is singing away to the children upstairs, fresh as a lark, while I am utterly prostrated by the round of afternoon teas to which she dragged me. 'Do you take lemon or cream?' 'May I not put a drop of green mint into yours?' Bah! what slops, material and spiritual, society offers nowadays!"

A volume of "Pendennis" lay at my elbow on the table. I picked it up, and was just opening it, when my eye fell on a plaster statuette of Thackeray lately received from London. The author of "Vanity Fair" and the rest of those incomparable "Lives of the Sinners" stands with his head thrown back and his hands thrust into his benevolent pockets, as though, a man said to me yesterday, he were searching for sixpences for some small boy. The firelight playing over the face gave a singularly life-like glow. I looked steadfastly at it, and, as I watched, the eyes seemed to light up, and the whole figure to take on an air of vitality. The long legs lengthened and lengthened, till at last they slid off the mantel and stood, spread well apart, before the fire. The hands withdrew themselves from the pockets, and crossed behind the back that they might feel still more the genial warmth of the fire.

"Mr. Thackeray," said I, as if it were the most natural thing in the world that he should turn up thus on my hearthstone of a January night, "what is your opinion of afternoon teas?"

"My dear Brown," he answered, and it gave me quite a thrill to hear my name pronounced so familiarly by those lips—"my dear Brown, there are many disagreeable things in society which you are bound to take down, and to do so, if possible, with a smiling face. The ladies, God bless them! must like these teas, or they wouldn't have 'em; and the affairs would not go off really well without some male victims bound to the chariot-wheels. Women never can be sociable, for sociability requires us to forget ourselves, and that the dear creatures never can do. They

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are always doing more or less mental prinking, and wondering what we are thinking of them. No; when we want to be sociable, we must quit society and betake ourselves to clubs; and that reminds me that I am due at mine at ten."

"Oh, don't go," I entreated, stretching out a detaining hand.

"I must," he answered; "but you shall go too, if you will."

"Anywhere, rather than lose you," I responded, and so we passed out together into the hall. There I donned my hat and heavy ulster. I noticed with surprise that my guest added nothing to his garments, and only buttoned his house-coat tighter across his broad chest. As we turned into Fifth Avenue I felt somewhat sensitive, fearing that the passers-by might mistake him for a white-headed lunatic out with his keeper; but they appeared not to take any notice of him whatever.

At Twenty-sixth Street we came upon Delmonico's, ablaze with lights, and filled with small tables cozily arranged for the theater-parties that would shortly take possession. The curtains were drawn, but we caught glimpses of white cloths and the silhouettes of the waiters, napkin in hand.

"A fine place, that!" my companion said. "The cooks can't touch the bouillabaisse we used to get at Terré's, but their terrapin and canvasbacks are something to tempt a dying epicure. Of all the sciences which have made progress of late years, the art of dining has made the most delightful and rapid advances. I was impressed with the fact when Hawthorne took Tom Appleton and me into yonder hostelry."

"Pardon me," I ventured to interrupt, "but you must have mistaken the place. When you were in America, sheep were grazing on the spot where mutton-chops now garnish the tables."

"Ah! you misunderstand me. I am not speaking of my flesh-and-blood days, but of the last club-night. I forgot that I had not explained. The fact is, that so many rumors reached us in the other world of various clubs made up of the living authors of dead books, that we resolved to start a rival society, composed of the dead authors of living books. It is to this club that I am taking you. We meet this month in the old Duyckinck House, on Stuyvesant Square."

The electric lights, shining through the bare boughs of the trees, cast sharp shadows on the flagstones as we turned eastward and left the fashionable world behind us. On we pushed, past hotels and apartment-houses growing less pretentious with every block, till at length we reached Second Avenue. Here my guide paused before a broad double house, whose white wooden doorway, fanlights, and delicate dentelled moldings bespoke the last century. The mansion appeared to have been long unoccupied, and waiting only the partition of some estate to be torn down or converted into flats. The blinds were tightly fastened, and the front door boarded up. We climbed the steps, however, and at our approach a little door with a brown china handle opened in the center of the board defense, and we entered. On guard stood a flunkey gorgeous in yellow plush small-clothes and long white stockings. "James," said my comrade, "take this gentleman's hat and coat! Come in, Brown; you'll find many friends. We don't introduce here. Our credentials are established, and we don't need to hang a bush on our wines."

I stopped just inside the heavy rosewood door, which was thrown back against its white casement. The ugly bronze chandeliers in the center of the drawing-room were unlighted, nor were any lamps visible, but a light, mellow and soft as if shed by hundreds of candles, spread itself abroad. My first sensation was of a mingled strangeness and familiarity. Scarcely a face was here that did not call up a thousand associations, yet none could I recall among my acquaintance. Two gentlemen had entered just behind me, arm in arm; one alert and bright-eyed under his heavy thatch of white hair; the other slightly bald and bent. Surely I had met them somewhere. Turning to my next neighbor, and availing myself of Mr. Thackeray's permission to address whom I would, I asked their names.

"Those," he answered, "are Browning and Fitzgerald."

"But I thought—" I began.

"Yes," he interrupted, "you are naturally surprised to see them together after the slight unpleasantness. Of course it was not agreeable for Fitz to be spit upon, even in verse, but then Browning just as naturally did not like having Fitzgerald say he was glad Mrs. Browning was dead, though between ourselves I rather sympathized with his views on 'Aurora Leigh.' But dear old Fitz never could be angry with any one, and as soon as he met Browning he explained that his pen had run away with him, and now they're excellent friends. Strange to say, Mrs. Browning didn't mind it at all. If she were a representative of the sex, I should be in favor of female suffrage. The votes of such women might make a good government even in New York."

"My friend," broke in a deep voice at the right, "do you think, if the united posterity of Adam had voted, and, since the Creation, done nothing but vote, that three and three were seven, would this have altered the laws of arithmetic? I consider not; and is arithmetic, think you, a thing more fixed by the Eternal than the laws of Justice are?"

The speaker turned his sunken gray eyes upon me, seeming to expect a response, but before I could open my lips he continued himself:

"Voting is a thing I value but little in any time, and almost at zero in this—not a divine thing at all, my poor friend, but altogether human—mostly beer and balderdash!"

Again he darted a glance at us from under his shaggy eyebrows, and then thundered on:

"I know it, and every soul still human knows it; but the soul that is fallen asinine, still thinks the laws of God are to be voted for."

"All this is very fine in theory," answered a voice cold and clear as the air of the Alps; "but a thousand years' experience has shown that things in which the individual is directly interested never go right except as they are left to his own discretion, and that any regulation of them by authority, human or pseudo-divine, except to protect the rights of others, is sure to be mischievous. The ballot has taken the place of the bayonet, but it is as much needed as ever that was for self-protection."

The man who spoke thus was as calm and measured as the words he uttered. His tall, angular form was clad in black, and the face above wore the pallor of the student. It did not flush as he spoke, but the eyes gleamed bright as steel.

"The ballot representing the bayonet," remarked a little red-haired man in the corner, "seems to point out an excellent reason why women should not vote."

"Not at all," replied the man in black. "The old foundations of society were law and force; the corner-stones of modern life are justice and prudence, and the disqualified sex is not, comparatively speaking, lacking in either."

"Pish, pish!" exclaimed he of the shaggy eyebrows and the Caledonian accent; "we are fallen on evil times, when worship is dead and the hero is no longer here to lead the blind multitudes, who fall over each other wandering they know not whither. God speed both men and women, and send them not only votes, but something worth voting for!"

I thought we should have a very pretty argument, but just then a few chords were struck on the piano, and a silence fell over the room. The musician was short and rather round. His hair was black and curly, and his dark eyes full of a sentiment rather professional than spontaneous. He sang of wit and women and wine, with a good deal of reference to broken hearts in the background, but he looked so cheerful and well fed withal that there were several ill-suppressed smiles about him.

"Three things Tommy loves," said a lame man with a handsome dyspeptic face and a limp collar—"a lord, a lark, and his broken heart!"

While the music was going on, I had pulled my wits together, and began to realize that I was face to face with the greatest opportunity of my life. I must, I *would* know the names of these great ones, "whom to have seen, I felt

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myself exalted." My heart was beating like a trip-hammer as I turned to my first acquaintance by the door. "Pardon me, but is—of course he isn't, but *is* there any chance of my catching a glimpse of William Shakespeare?"

"I'm afraid you're too late," was the reply; "he has just gone off with Garrick to 'The Players';' you should have been here earlier. He gave us a reading from 'Hamlet' before he left, with explanations of certain doubtful points."

"Indeed!" I murmured eagerly; "did he say anything in regard to Hamlet's sanity?"

"Yes."

"Then do gratify my curiosity: *was* the Prince mad?"

The man before me smiled maliciously. "Mr. Shakespeare," he answered, "remarked at the very beginning that that was the question which was asked by every fool."

I can never forgive myself that I allowed my irritation at the incivility of this reply to prevent my hearing the suggestions which I might have caught then almost from Shakespeare's own mouth; but in the first moment of wounded vanity I had bowed coldly and passed on toward the end of the room.

The variety of costume among the guests made a combination curious yet not inharmonious. The clawhammer coat, the doublet and hose, the ruffles and lace and sparkling jewels, mingled with the classic toga and the mediæval gown without apparent discord. In one corner I fancied that I caught a glimpse of a stern profile familiar on a Florentine wall; but it vanished a moment later, and I could not be sure that my own imagination had not conjured it up. In fact, all emotions were swallowed up in one great heart-throb as I saw, standing close together, engaged in earnest talk, two men clad in Greek dress. The face of one was overwhelming in its dignity. The other, with its flat nose and irregular outline, had an air of homely good sense which not even the lofty brow could make awe-inspiring. Yet, as I looked on the two, I recognized in a flash the great teacher and the greater pupil. Here, within a few yards of me, stood Socrates and Plato! Threading my way through the thickening throng, I found myself at length close beside them. I could scarce draw breath for excitement. I put my hand to my ear that I might not lose a syllable of their discourse. Alas! alas! Bitter as gall and wormwood was my disappointment; yet every one might think it could not have been the surprise it proved.

They were talking Greek!

Oh, how I belabored myself for not having kept up my classics! Of how infinitely little consequence it seemed now what were the fluctuations of the stock market! Why had I spent long hours over the ticker instead of with 'The Republic'! On and on flowed their talk, in accents quite unrecognizable to one educated as I had been in Massachusetts Attic. It was *too* exasperating. As I was lamenting, I felt myself violently shaken, and a familiar voice called in my ear: "Fred! Fred! do wake up enough to go to bed. It's twelve o'clock" "I'll come," I answered, rubbing my eyes, "as soon as I have read a chapter of 'The Republic' in the original."

"You dear old simpleton, why on earth should you take to reading Greek at this unearthly hour?"

"To be ready for the next club-night," I answered.

Hints for Readers

I should be glad of suggestions which will help one who is wishing to read and study this winter, taking Florence as a subject. The idea is to move about, as fancy leads, studying its history, art, literature, etc., etc. I should be glad of suggestions as to books for reference. Also a few books (not expensive) which it may be wise to buy. Can you suggest as to plan of study? J. P.

To own (a plan of study being to read them in the order named): George Eliot, "Romola;" Robert Browning's Poems on Florentine subjects; Mrs. Oliphant, "The Makers of Florence;" Taine, "Voyage en Italie;" Symonds, "The Italian Renaissance" (condensed); Burckhardt, "The Renaissance in Italy;" Walter Pater, "The Renaissance;" Baedeker, "North Italy;" Hare, "Florence;" Károly, "The Paintings of Florence;" Ruskin, "Modern Painters," "Mornings in Florence," "Val d'Arno;" and Lübke, "History of Art."

To read, and, if possible, to own: Horner, "Walks in Florence;" Virginia Johnson, "The Lily of the Arno;" Symonds, "The Italian Renaissance" (7 vols.) "Michael Angelo," "Benvenuto Cellini;" Stendhal, "Rome, Naples, et Florence;" Yriarte, "Florence;" Scheffer-Brichorst, "Florentinische Studien;" Sismondi, "History of Italian Republics;" Machiavelli, "History of Florence;" Guicciardini, "Storia d'Italia;" Capponi, "Storia della Repubblica di Firenze;" Perrins, "History of Florence;" Napier, "Florentine History;" Trollope, "History of the Commonwealth of Florence;" Scaife, "Florentine Life during the Renaissance;" Macaulay, "Essay on Machiavelli;" Oscar Browning, "Dante;" Reumont, "Lorenzo de' Medici;" Roscoe, "Lorenzo de' Medici," "Leo the Tenth;" Villari, "Machiavelli," "Savonarola," "Storia Politica d'Italia;" Reuchlin, "Geschichte Italiens;" Hunt, "Italy;" Niseo, "Storia Civile;" Duffy, "The Tuscan Republics;" Balbo, "Sommario;" Trollope, "The Italian Poets;" Reber, "History of Mediæval Art;" Viardot, "Painters of All Schools;" Mrs. Clement, "Christian Symbols;" Mrs. Jameson, "Early Italian Painters;" Vasari, "Lives of the Painters;" Cole, "Old Italian Painters;" Morelli, "Italian Painters;" Crowe and Cavalcaselle, "History of Painting in Italy," "Raphael;" Lady Eastlake, "Five Great Painters;" Quilter, "Giotto;" Phillimore, "Fra Angelico," "Studies in Italian Literature;" Richter, "Leonardo da Vinci;" Herman Grimm, "Michael Angelo;" Rio, "Michael Ange et Raphaël," "L'Art Chrétien;" Passavant, "Raphaël d'Urbin;" Lucy Barnes, "Fra Bartolommeo, Albertinelli, and Andrea del Sarto;" Violet Paget, "Euphorion," "Studies of the Eighteenth Century in Italy;" Perkins, "Tuscan Sculptors."

Some Notes of a Tramp

By Edmund Kimball Alden

In Two Parts—I.

Exactly half a century ago Bayard Taylor's "Views Afoot" saw the light in the periodical press, and two years later they were collected. This volume is still one of the best-selling works on the general list in our book-stores. The gifted and fascinating poet-traveler was perhaps our first literary tramp; his record of first impressions, his agreeable blending of common-sense moralizing with fluent and unhackneyed narrative, delight us now as they delighted our grandfathers. He walked through Europe observantly and unpretentiously, describing what he saw and felt, and not what he thought he ought to see and feel. He is the model also of the travel-writers who adhere in the main to a straightforward statement of events, as distinguished from impressionists of the Kinglake type. But, unfortunately, he did not transmit to his successors his own method of journeying. American authors—and their name is legion—who have explored beaten and unbeaten tracks in various parts of the universe, have done so on horseback, camel-back, in carr age, diligence, or railway car, by canoe or *dahabiyeh*, and in these later days on the "wheel"—anyway except in nature's primitive fashion. There are honorable exceptions. The "Tramp Abroad" followed up his success with the "Tramp at Home." Lummis has written about his long and arduous foot-journey from Ohio to California. One meets an occasional enthusiast like Mr. Richards, who in a recent magazine article has enlarged upon the noble art.

Aside from the author class, we find college men not unfrequently, and others more rarely, organizing short walking tours. The historic pilgrimage, now in process of development under the auspices of the University Extension movement, necessarily involves much walking; to a similar result would tend the practice copied from German schools, and happily inaugurated in this country last spring, of conducting a selected band of students and teachers through regions of historic importance. Healthy, too, in their impulse are the various outing and recreation clubs connected with the Y. M. C. A. and with the athletic departments of modern churches.

Although pedestrianism has not the hold upon our people that it possesses in England, France, or Germany, yet in some ways we accomplish a fair amount of walking. Note on the eastern side of Broadway the throngs of business and professional men who never miss the regular morning and evening trip to and from the office. The glorious sport of mountaineering, certainly on the increase in America, inevitably requires considerable tramping. The casual observer at a summer resort must have noticed how respectable in numbers is the minority of boarders—not necessarily members of the Appalachian Club—who forsake the ineptitudes of the hotel veranda and parlor for the lunch-bag and mountain-staff. The very fact that new wood-paths are being continually opened in the tourist regions is a most hopeful sign, a dawning gleam, perhaps, of the fair day when progressive euchre and hops, tennis and flirtations, shall not reign forever in the hearts

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of men and women. If, as seems likely, golf should gain a foothold here, another step in advance would be effected. However, the masses do not walk and do not wish to walk, and in counteraction to the cheering things just mentioned we must note the presence of two formidable competitors that have entered the field—the "deadly trolley" and the space-consuming bicycle. The trolley, flushed with its conquests in the cities, reaching out into the suburbs, sighs for new worlds to vanquish, and will eventually gridiron the open country, welding together distant towns and villages. The countryman, already too prone to "hitch up the horse" in order to traverse a few hundred yards, will ingloriously take to the trolley. As for the bicycle, when it shall have passed beyond its present abnormal stage as a fad, with accompaniment of low handles, absurdly stooping riders, and narrow chests, and shall have settled down to a common-sense existence as a means of locomotion, perhaps then its claims may be considered; but at this moment no one can seriously contend that the flying wheelman, with his ridiculous "bicycle stoop" and his eyes fixed on the bit of road ten feet ahead, is preparing for time and eternity so profitably as is the healthy and untrammeled tramp.

What are the pleasures and woes of the nomadic existence, and what constitutes a successful tramper? The pleasures lie in the motion in the open air, in the freedom from care and vexation, in the sense of personally accomplishing the end in view—a gratification by no means light, akin to that derived from boating; in the minute knowledge of the country, a knowledge to be acquired in no other way; deeper still, in the original nomadic feeling probably lurking in most of us, a survival from the time when we were all wayfarers of the stone age. "Are not these, O Mirza, worth contending for?" In comparison with them what are the woes?—too insignificant and evanescent to deserve mention; nothing that does not disappear from the memory as quickly as the remembrance of seasickness when the foot is once firm on the pier. Or, if the annoyances are recalled, it is through a misty glamour of delight. The ideal tramper, with enthusiasm that is never quenched, and with unflagging zeal to reach out into that which lies beyond, is probably born and not made. But the elements of a successful walker are in any one who is not an habitual invalid, who possesses the ordinary allotment of common sense, and who is not a chronic "kicker." If he does not attempt the impossible, adjusts himself gracefully to circumstances, and does not hate nature and his fellow-men, he may take to the road, take to it gradually, not trying to scale Matterhorns the first day out, not striding as if for a prize or "honorable mention."

No attempt will be made here to present in detailed sequence the course of the long tramp which has occasioned these notes. Glimpses of the life are offered, and not an itinerary. For the preliminaries, he who knows not the delights of planning such an expedition has missed a great pleasure of existence. There are short walks in the vicinage to test the capacities, overhauling of the equipment with a view to reducing to the lowest terms the grievances of clothes, shoes, knapsack, and impedimenta. There is much arranging and combining of routes, visiting of libraries in quest of maps and books, planning for stops and detours, and diversified problems of space and time. And, lastly, there is, for the most of us, the enigma of the budget; possibly millionaires in their pedestrian tours enjoy certain pleasures and immunities peculiar to themselves, but they cannot know the luxury of figuring out the maximum of fun for the minimum of hard cash.

June and October are, alas! not attainable by the average busy tramp, who must usually confine himself to midsummer. The essential point in choosing the scene is very simple: to connect a region intrinsically interesting, as diversified as possible, with one that wins us with its associations of legend, history, or literature. It must be admitted that our land is at a disadvantage in the plotting out of extended walks. Place a pedestrian in mid-England or mid-France, at Geneva, Florence, Vienna, or Dresden, and he would have no difficulty in arranging a tour which would meet the requirements. Where can three or four hundred miles of road be found, presenting the smallest possible proportion of forbidding ground? This was the problem, and it was solved by selecting a route from New York City to New Hampshire, which traversed the Highlands, Catskills, and Hudson Valley, the northern Berkshires, and portions of the Green Mountains and White Mountains; and it is believed that few other itineraries can offer so small an amount of unattractive road. For there is almost constant hill and mountain scenery, with widely differing types; rivers, lakes, and cascades abound; passes and peaks are crossed or skirted; there are reminiscences here of poets and littérateurs, there of battles and marches; lastly, one is in touch with the life of the people at many points. On one day's journey he is amid suburban homes; a few hours later he is in the brick region; anon this is exchanged for the grape-grower's paradise, and this for the dairy farms. The New Englander succeeds to the rivermen of the Hudson Valley, the hill farmer to the railroad men. The cotton-mills of Adams are followed by the classic serenity of a college town, Williamstown; the marble-cutters of Vermont give way to the wonderfully attired summer boarder. An evening on the hotel veranda of a little city is succeeded by the solitudes of a wild, high road in the backbone of the Granite or Green Mountain State. And to this loneliness follows the stir of a spa of modern growth. If Pope was right in that the proper study of mankind is man, and Byron was correct in his observation about the pleasures in the lonely wood, then the ideals of both should have been satisfied in walking all or most of the way from the Harlem River to the upper Connecticut Valley.

Concerning Originality[1]

By Hamilton W. Mabie

No modern man has said so many masterly things about art and the creative side of life as Goethe; his comments and reflections form the finest body of maxims, suggestions, and principles extant for one who seeks to know how to live fully and freely in the intellect. It is easy to point out his limitations, but it is not easy to discover the boundaries of his knowledge and activities, or to indicate the limits of his influence. He created on a great scale; but on a still greater scale he rationalized and moralized the education, the materials, the methods, and the moods of the creative man among his fellows. He was not a Titan struggling fiercely with intractable elements; he was, rather, an Olympian, easily and calmly doing his work and living his life with a masterful obedience to the laws of the mind and a masterful command of his time, his talent, and his tools. In all that concerns art in its fundamental relations to the life of the artist and to society he is the greatest modern authority.

Goethe had not only the insight, but the courage and the frankness, of genius; for genius, unlike talent, has no tricks, dexterities, or secrets of method; it is as mysterious as the sunlight, and as open and accessible. It is true, he sometimes took a mischievous delight in mystifying his critics, but he made no secret of his methods. There was no sleight-of-hand about his skill; it was large, free, elemental power. He used the common artistic material as freely as Shakespeare, and with as little concealment. He did not take pains to be original in the popular sense of the word. In a letter to his friend Professor Norton, Mr. Lowell says: "The great merit, it seems to me, of the old painters was that they did not try to be original. To say a thing, says Goethe, that everybody else has said before, as quietly as if nobody had ever said it, *that* is originality." The great German, who was the most profoundly original of modern men, has put this idea in several forms, and given it, by repetition, an emphasis which indicates the importance he attached to it. "There is nothing worth thinking," he says, "but it has been thought before; we must only try to think it again." In another maxim he declares that "the most foolish of all errors is for clever young men to believe that they forfeit their

[1] From "My Study Fire," Second Series. (Dodd, Mead & Co., New York.)

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originality in recognizing a truth which has already been recognized by others."

The greatest minds see most clearly the long process of education which lies behind a new thought, and are quickest to know, therefore, that in the bringing of new truth to light there is always a wide division of work and a general sharing of the honor of discovery. It is, indeed, only a small mind that can produce something new in the sense that the like of it has never been seen before; for such a bit of newness can never be other than a touch of individualism, an unexpected turn of expression, a quaint phrase, an odd fancy, a fresh bit of observation. A deep thought, a wide generalization, are always based on something greater than individualism; they involve wide communion with nature or humanity. The quickly appreciated writers often have a kind of superficiality—a telling and effective way of putting things. A fresh touch makes a familiar commonplace shine, and it passes current for the moment as a new coin; but it remains, nevertheless, the old piece whose edges have been worn these many years by much handling.

The fresh touch is something to be grateful for, but it does not evidence the possession of that rare and noble quality which we call originality. If we go to the great writers for illustration of originality, we do not find it in eccentricity of thought, in piquancy of phrase, in unusual diction, in unexpected effects of any kind. The original writers are peculiarly free from those taking mannerisms which are so constantly mistaken for evidences of originality and so often imitated. These masters of original thought and style are singularly simple, open, and natural. Their power obviously lies in frank and unaffected expression of their own natures. For originality, like happiness, comes to those who do not seek it; to set it before one as an aim is to miss it altogether. The man who strives to be original is in grave peril of becoming sensational, and therefore, from the standpoint of art, vulgar; or, if he escapes these dangers, he is likely to become self-conscious and artificial. There is nothing more repulsive to genuine spiritual insight than the cheap and tawdry declamation which sometimes passes in the pulpit for originality, and nothing more repugnant to true artistic feeling than the posing and straining which are sometimes accepted for the moment as evidences of creative power. Power of the highest kind is largely unconscious, and partakes too much of the nature of the divine power to be made the servant of ignoble and petty ends; and the artist whose aim is simply to catch the eye of the world will not long retain the power that is in him.

Originality of the highest and most enduring type has no tricks, mannerisms, or devices; it is elemental; it is largely unconscious; it rests, not upon individual cleverness, but upon broad and deep relationships between the artist and the world which he interprets. Homer, Dante, Goethe, and Shakespeare are the most original men who have appeared in the history of literature; but they are singularly devoid of novelty in the customary sense of the word. They are, on the contrary, singularly familiar; every reader feels that they have somehow gotten the advantage of him by expressing at an earlier age the thoughts and feelings which he had supposed to be peculiarly his own. Nothing really great is ever unexpected; for the really great work is always based on something universal, in which every man has a share. A conceit, a bit of quaintness, a cunning device, a sudden turn of thought or speech, takes us unaware and puzzles us: it is individual, and we have no share in it. But a great idea or a piece of great art finds instant recognition of its veracity and reality in the swift response of our souls. It not only speaks to us; it speaks in us and for us. It is great because so vast a sweep of life is included in it; it is deep because it strikes below all differences of experience into the region of universal experience. Homer and Shakespeare are, in a way, as elemental as the sky which overarches all men, and which every man sees, or may see, every day of his life. But the sky is not the less wonderful because it belongs to the whole earth and is as much the possession of the clown as of the poet. The power which hangs it before every eye has furnished no more compelling evidence of its mysterious and incalculable resources. In like manner, the highest power illustrated in art demonstrates its depth and creative force by the elemental simplicity and range of its creations; by its insight into those things which all men possess in common. The distinctive characteristic of the man of profound originality is not that he speaks his own thought, but that he speaks my thought; not that he surprises me with novel ideas and phrases, but that he makes me acquainted with myself.

The Rain-Dance at Cochiti

By Frederick Starr

Cochiti, although a small pueblo, has attracted an unusual amount of attention. Here F. Bandelier lived, studied, and wrote. Cochiti supplied the material for his novel "The Delight-Makers." Of it, later, Lummis wrote his charming sketch "The Wandering of Cochiti," and part of "A Day of the Saints."

Neither large, beautiful, nor very accessible, Cochiti is interesting. One of the seven Queres villages, it presents true pueblo characters. The houses are of adobe, with flat tops, and the second story rises terrace-like above the first, and well back from the front edge; here we have the quaint ladders for getting at the upper floor, the clay ovens, the leafy-bough-covered shelters, and other features of Indian towns in New Mexico. Just now every house is at its best; the walls are freshly mended, and whitewash is in great demand.

There are at Cochiti two *estufas*—round houses where preparations for the dances are made. Once, no doubt, these curious structures were also the sleeping-places for men and large boys; but that is past. There are two *estufas* here because there are two parties in the village; both are to take part in the dance, and both of the sacred houses have been thoroughly repaired. The *estufa* is also of adobe clay; it is circular, or nearly so; it rises with a smooth outer wall, no windows, several feet above the surrounding surface. There is but one entrance, and that is through the flat roof. A ladder gives access to the interior, and its long side pieces project many feet above the roof. When we enter it we see that the floor is excavated several feet below the ground level, so that there is ample room for one to stand erect; the place is scrupulously clean; a cross hangs on the side wall opposite the ladder entrance; near the foot of the ladder is a structure of clay, built with reference to a fireplace on the floor; the chief roof-timbers are three transverse beams, great tree-trunks, whose ends project on the outside of the wall. On these beams there are hundreds of white hand-prints, made by striking the bare hand, daubed with white, flatly against the timber.

It is Tuesday night, and we hear a rattling and singing in the place. Three *koshari* are going through the village calling the dancers for rehearsal. These *koshari* are queer fellows; they are clowns, directors, leaders, jokers, all at once. As they pass through the village the dancers steal to the *estufas*. Presently we hear the drumming and singing therein. Entering, we see a dozen or more singers sitting in a circle or an ellipse in the center of the building around the drum, or massed together at the fireplace. The two groups select their partners, the drumming and singing become earnest, the dance really begins. For an hour and a half in that stifling room the dance-steps are tripped, the drum booms, the chorus sings, the rattles beat time. On Friday night we attend once more. The performers are waking up to the importance of the occasion; there is no time lost; there are twice as many as before, and the work is most carefully done; every movement is watched, and there is greater energy and vigor. Children of six or seven years go through with complicated movements as gracefully and perfectly as those five times their age.

The whole day (Friday) has been full of excitement; houses are in the best of order; women have been baking

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their choicest bread; men have been bringing in resinous wood from the mountains. The *koshari* have made their round of the village, visiting every house, rattling their bunches of deer-hoofs, and indulging in every kind of jest and joke. Toward evening the priest came from Peña Blanca, and the church-bell has been clanging. At dark the match is applied to the many little cob-work piles of wood, and the whole place is illuminated; boys and men are firing crackers and shooting pistols; gunners hurry to the church and discharge their pieces. Vespers are conducted, and now and then emphasized by the peal of the discharge. As we wander, after service, in the glare of the bonfires, it is easy to see that many strangers are present—men and women, youths and maidens, from Santa Domingo, San Felipe, San Ildefonso, Santa Clara, Jemes. But the bulk of the visitors are only now coming. As far down the road as the eye can see are whites, Mexicans, Indians; some in vehicles, some mounted, some on foot. Never have there been so many attendants here at Cochiti upon the feast-day of good Saint Buena Ventura as on this 14th of July, 1894. Of course the white men are here mainly to make money, with their chance-wheel and ring-tossing and their vile lemonade and ice-cream. But the Mexicans and Indians, bless them! are here for a good time. All wear their best clothing and brightest smiles. Mass is late, but is held at last, with its curious punctuation of gunshots. Next comes the procession; with service and ceremony the images of the saint are carried from church to plaza, where the good Buena Ventura is placed in a booth, conveniently situated for him to witness the dance and to keep an eye upon the tricky white man's lemonade.

Christian duty thus fulfilled, pagan ceremonial follows. The church and the procession are additions of yesterday; the dance goes back into antiquity. They are formal, external; it is vital, and stirs the heart. The sacred banners, of cotton, with gay feathers and gourd-shaped object (green white, and black painted), at the tip of the long pole, and with gray fox-skin and ropes of green parrot-feathers streaming with them, have floated since early morning over the *estufas*. Two *koshari* appear, singing, rattling, dancing; they go from house to house, everywhere helping themselves to what best suits their palate. They visit the *estufas*, singing, rattling, and dancing, cracking jokes, making faces. It is their last call. Frightful they are to see; almost naked, they are daubed with white clay, spotted here and there with black; their hair is heavily loaded with the same clay, and each wears atop the head a tuft of dry corn-husk; black circles are about the eyes and mouth; a bunch of deer-hoofs and a turtle-shell hang at the right wrist, and other bunches are attached to the waist-girdle; narrow bands of black cloth are around the neck and knees, and the breech-clout, of the same material, ends in a tail, which is tipped with corn-husk.

Responsive to the summons of these funny fellows, the dancers have gathered in the *estufas*. Here the last touches are given to costume. The first party of dancers starts from its *estufa*, the *koshari* with them, and march in dancing step to the level space before the church. All the Indian men about the place who are not engaged in the dance, in their bright clothing and on handsome horses, are drawn up in fine form about this area. Slowly and gracefully the line of dancers mounts the slope, until all are here, when they form and carry out the whole dance. Then they march to the plaza, to repeat the same, while the second party here go through with their evolutions. Then these, too, march to the plaza, where for the rest of the day the two parties alternately go through with their performance hour after hour, with no break (except one brief one late in the afternoon, when the dancers eat) until sundown.

The dance is really a fine one. Its full symbolism, of course, we do not know. In a general way it might be called a rain-dance. Besides the standard-bearer, the band of singers, and the *koshari*, there are between forty and fifty dancers on each side. The women and girls are bare-footed, bare-legged to the knee, and bare-armed to the shoulder; they wear the usual dark blue-black *manta* of pueblo women, have on all their necklaces, bear a great disk of scarlet paint upon each cheek, and allow their fine glossy black hair to hang loosely down the back; each wears upon the head a board head-dress symbolical alike in form and color. These curious head-dresses differ with the two parties; those of the first party are arched above, and signify the rainbow; while those of the other are curiously stepped or terraced, and symbolize the rain-cloud. Men and boys wear moccasins with backs of skunk-fur; about the waist is a dancing-apron of cotton cloth, pueblo-woven, handsomely fringed or tasseled, and with a stitched pattern in red and black; rings of leather, cut on the upper edge into terraced patterns and daubed with white clay, are worn above the elbow, and into them are stuck sprigs of evergreen; a gray fox-skin hangs as a tail from the girdle; a tuft of yellow and green feathers is fastened into the hair; fine beads hang around the neck; skeins of green, yellow, and other yarns are tied about the right wrist and below the knees; the greater part of the body is exposed and is covered with a bluish-white clay, while bands of red paint cross the face at the eyes; in the right hand is a flat gourd rattle, in the left is a spray of evergreen.

But who can adequately describe the dance itself? There are variations in it, but it may be said to consist of two chief parts, processional and evolutionary. As a party comes on to the plaza, the standard-bearer comes first of all; then follow the band of singers and the drummer with the drum; the *koshari* are present, and caper and joke; then come the dancers proper. The whole party advances with a rapid marching dance-step; the dancers are in couples, first two men, then two women, and so on. The step of the men is vigorous, involving marked action of foot, leg, and knee; the feet are alternately lifted well up from the ground and then brought down forcibly, the toe touching first. The women, with much less leg and foot movement, mince along on alternate feet, while they keep their arms in constant graceful alternating movements, waving the green boughs sidewise, now outward, now in. The hands of the male dancers are not much used; occasionally the right hand is stretched forward and the rattle vigorously shaken; the left hand is usually held quiet, at about the height of the waist. The line of dancers gradually forms a great circle or ellipsis, composed of groups of four. The singers now stand in a group at one side.

Presently all changes; the dancers fall into two long lines facing each other; always keeping up the dance-step, a beautiful series of evolutions is performed. The dancers break up into sets of two, four, or eight; they wheel and circle, face about, line up into quite complicated figures. There are no mistakes in time or in action. Meantime the standard-bearer, alone at the side, slowly swings the lowered standard-pole back and forth over the heads of the dancers.

The drum is in constant use. It is a long, cylindrical hollow frame of cottonwood, over both ends of which a skin is drawn and tightly laced with thongs; the outside is painted in symbolical colors, and a new drum, differing from every other in color, is used at each round of each party; the drum is turned over during its use and gives out a different tone, which is accompanied by a change in the dancing step. The singers not only keep up a constant vocal accompaniment and dance, but also constantly move their hands and fingers in gestures the most remarkable—beckonings, wavings, waftings—all graceful, conventional, symbolic. They are calling up the rain-clouds.

The plaza is crowded with spectators; roofs are bright with the gay blankets of onlookers. Hours affect not the performers or the viewers. Some of the latter may go, but their places are quickly filled. Mexicans and the giddier youth of the Indians may be distracted by a stupid game of *gallo* or a pony-race but the crowd still looks on, the drummer pounds, the singers cry and gesticulate, the dancers march and wheel, the *koshari* keep up their pranks, and all wax more and more vigorous as the sun sinks toward the west. At last the orb of day is almost gone, and the dance is over.

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The Home

The Meeting of the Women

Among the many benefits that will come to the women of New York from the anti-Tammany movement, and to all women who are studying the value of woman's influence in favor of good government, is the recognition of the necessity of sinking all personal feeling, all selfish feeling for the organizations with which the individual woman may be identified, all desire for self-aggrandizement or aggrandizement of association, out of sight in the presence of a common danger, in hope of the accomplishment of a common good. A woman who dares to say at this time in New York City, "I must not be identified with this movement because my association may be injured, its influence lessened," is using the arguments of Tammany Hall, is working out Tammany Hall methods. No organization, whether large or small, can afford to separate itself from the progress of events. Good government is coming; honesty will prevail in the administration of public affairs; but these ends will be accomplished only when every woman working for reform, for education, for evangelization, recognizes that the common purpose which must engage the attention of each and all is the education of the people to the value of honesty in public officials, of honest administration of public affairs. It ill becomes any woman who feels her responsibility to the families who are compelled to live under limited social conditions to hold back when an onslaught is made on what is believed to be the common enemy of Church and State—corrupt municipal government.

Another practical benefit that will come to all women is the knowledge that we cannot accomplish in four weeks' time the work that should occupy attention every day of the year. It takes intelligence to catch fire and burn to the white heat of reasonable indignation. Ignorance knows only one of three things—endurance, approval, or annihilation. For it there is no other ground. Apathy or the heat that mounts to riot is the natural condition of the minds of the masses. Women who watch this campaign in New York will learn that there is other work to be done than meeting around a table to discuss subjects that relate to the vital life of people living in other sections of the city than their own; they will learn that when they want to accomplish work among the poor they must call to their aid the intelligent wives of intelligent workingmen and consult with them as to the best means to accomplish any positive results in the poor man's neighborhood; they will learn that the education of the poor woman is the first duty that rests upon them if they expect her to respond to the call of intelligence in protecting her home and her family. One might almost be grateful to Tammany Hall for the evils that it has brought upon New York City if, now that the limit of its iniquity has been reached, the uptown women are compelled to make journeys down-town and see with their own eyes some of the burdens that Tammany Hall has laid upon that magnificent city.

The teaching of note-singing in England has grown rapidly the last few years. In 1891 over two million children passed an examination in note-singing; a little over one million in ear-singing. In 1893 over three million passed the note-singing examination, while the examination in ear-singing dropped to 888,672. This result was accomplished in England, Scotland, and Wales at a cost of a little over one million dollars. The Tonic Sol-fa method was used in 17 503 schools; staff notation in 2,413 schools.

Pronunciation of Words in Singing

By L. B. Parsons

The singer who aspires to become a church soloist should have, in addition to a pleasing voice under good control, the art of pure and distinct enunciation. The lack of it is simply inexcusable, as it may be acquired in a very short time. The mistaken idea seems to prevail that the English language is unmusical and difficult to articulate in singing, many claiming that the Italian is much easier to acquire. The rules that govern Italian words should govern our own, and by *Italianizing* our vowel sounds our own language may become much more musical both in speech and song. Musical elocution in different keys is something of an art, but the organs of speech may be so trained that it will be a pleasure to sing our own language.

Every vowel should be sung with equal ease, and never should the word be sacrificed for the tone, as is so often the case, for the vowel should be a part of the tone. Our English vowels, as commonly pronounced, have double sounds, as *ā*, pronounced much like *ā-ee; o*, like *o-oo; i*, *i-ee;* and *u*, *e-u*. In the more cultured these are less noticeable; for one who has a knowledge of at least one other language than his own is more apt to have a better appreciation of the pronunciation of words.

The great Lamperti could never rest until he had completely changed the vowel sounds of his English-speaking pupils. To obtain purity and evenness of vowel sound, practice should be given with one breath on a single tone, using the vowel sounds *a*, *e*, *i*, *o*, *u*, *ä;* also the syllables, in one breath, *do*, *re*, *me*, *fa*, etc. These exercises should be sung on single tones as high and as low as the voice can reach with ease. When this can be done without effort as high as the voice can reach, the pronunciation of words in singing becomes a simple matter. A particular point to be emphasized regarding consonants is that they be attacked quickly, with precision, and instantly joined to the vowel. We can all recall singers who emphasize the last consonant of a word so vigorously as to make an extra syllable of the word, making home sound like *home-a;* sweet, *sweet-a*, and many others equally ridiculous.

A slight rolling of the *r* at the beginning of a word is often effective, but it must be done delicately. In the words heart and Lord a rolled *r* makes them *hear-r-ut* and *Lor-r-ud*, completely spoiling the character of the words.

Sacred song calls for the best enunciation, as the sentiment of an anthem or hymn is the all-important thing, and the more perfectly it can be expressed the more does it become a part of the service. Sacred song also calls for the truest art and sincerity of feeling; and the choir soloist who resorts to all sorts of embellishments and mannerisms (sometimes falsely called art) to conceal a lack of culture and real feeling is not in the right place. The personality of the singer should be hidden, and an endeavor made to interpret and convey the idea contained in the hymn to the hearts and minds of those who listen.

I will mention a few of the words most commonly mispronounced in singing by those who would hardly speak them in the same way: The words late (often pronounced *la-eet*), child (*choild* and *chee-ilde*), mercy (*murcy*), Shepherd (*Shuppud*), glory (*glo-oo-ry* and *glary*), King (*Keeng*), mine (*mi-ene* and *moine*), name (*na-eeme*), is (*ees*), etc. These are but a few of the long list. Experiment with the little words yes and no, and see if they do not sound like *ye-us* or *ya-a-s*, and *no-oo*. We drawl out our vowel sounds so unnecessarily. It is not merely distinct enunciation that we should work for, but the best and most refined, and to that end it will be seen that we must change the shape of our vowels. Too much can hardly be said on this point. As an illustration of how to obtain the best pronunciation of a word, we will take the one that heads this list. The *lā* should be taken with a smiling position of the lips, holding mouth and chin perfectly quiet, then quickly finishing with the consonant, making the word sound exactly as if spelled *lāt*. To change position of the mouth until a syllable is finished, is to spoil the word. Take the

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word *no*. Prepare or round the lips as for whistling, and speak or sing the word quickly without allowing the lips to change even slightly, and notice the difference between a perfectly round *o* and a double one.

If we will only borrow from the Italian its perfect vowel sounds, as was said before, we need no longer complain that our language is unmusical. Our words will not have an affected sound, but will grow refined both in speaking and singing. When Mr. Max Heinrich sings "Lord God of Abraham" from "Elijah," and pronounces the last word *Ah-brah-hahm*, we can forgive him, remembering that the *a* would have just that sound in his language; but it is not in good taste for an English-speaking person to imitate him in that respect, as it should be our aim always to sing a word as it is *correctly* spoken in our own language. This is always a safe rule to follow. Imitation of any one should be avoided, for even great singers sometimes err; but the greatest have always "dared to be true and simple." Let us remember that all true art is delicate and simple; and let us, as church singers, strive for simplicity of style, for genuineness of feeling, and for an intelligent appreciation of our work, avoiding all mannerisms and embellishment.

How to Make a Herbarium

By Helena D. Leeming

To make what the early botanists called a *hortus siccus*, or dried garden, has become a fine art. There is but one recognized way for an American student to make a herbarium, and that is the method of preserving plants which is adopted by the colleges of this country, which is here set forth in detail. All scrap albums, sets of flowers mounted on cards, and floral groups must be relegated to the readers of souvenir books.

In selecting specimens to press, the whole plant, root and all, should be taken. If the plant is more than ten inches high, it should be bent over once or twice in a V or N shaped position. Specimens from a tall herbaceous plant should show a spray of flowers about 8–10 inches long, and a few of the leaves from the root. The fruit of a plant should always be collected and mounted on the same sheet. Seeds or pods that fall off can be kept in an envelope on the sheet.

For work in the field, a tin botany-box is useful to keep specimens fresh; but a portfolio 12 × 17 inches, of wood, wire, or leather, and fastened with straps, is much to be preferred, as several hundred specimens can be brought home in it. It should be filled with folded sheets of unsized paper such as grocers use. These should be about 11 × 16 inches when folded. The fresh specimens should be laid just as they grow, without much attempt to straighten or arrange them, between the folded sheets, and crushed up in the portfolio. Plants that are wet with rain or dew are more apt to mildew or discolor than those collected in dry weather; but care will bring them out all right. Heavy, fleshy plants also need care, and may sometimes be split, as in the case of magnolias and thistles.

The materials for a press are two smooth boards, at least a hundred driers 11 × 16 inches, a quantity of single sheets of white grocer's paper of the same size, and a weight, of either a box of stones or five or ten bricks.

Very fair driers may be made of newspapers folded ten or twelve times to make thick pads, cut the uniform size, and basted together at the edges. But by far the best driers are the felt pads sold for the purpose. They are absorptive in the extreme, and make perfectly even, smooth specimens. Although they cost about $2 per hundred, they are the best investment that an amateur can make, for they last for years and insure perfect specimens.

When the plants are to be taken from the portfolio, which should be as soon as possible, and not over twelve hours after gathering, they are put in press as follows: Lay a board as a foundation; on it a drier; on that a sheet of white, bibulous grocer's paper; on that the specimens, which may now be straightened out and have some leaves turned over to show their under surfaces; on top of the specimens another sheet of white paper, then a drier, and so on, till all are in, when the remaining board is laid over all and the weights put on.

In twelve hours the wet driers should be replaced by dry ones, while the wet ones are put in the sunshine or wind, or behind a stove. The driers should be changed again in another twelve hours, and afterwards once a day for three or four days, when most of the plants will be dry. Some plants do not dry in less than a week, and some are so persistently moist that, in desperation, they have to be ironed.

The whole secret of making fine specimens lies in having good bibulous driers, and in *frequent* and *regular* changes.

The regulation size of mounting-paper is 11½ × 16½ inches. It is a heavy white glazed paper, about the weight of a very heavy note-paper. It is worth about $1 per hundred, cut, but may be obtained for less if a local paper company has the right weight in stock.

Various means are used to attach the specimens to the sheet. Ordinary glue is useful for woody stems and heavy specimens, but the neatest and most satisfactory way is to fasten each specimen down by putting several strips of gummed paper across it. These may be prepared by covering one side of a sheet of linen paper, architect's paper, or even ordinary strong white paper, with mucilage, and, when it is dry, cutting it into narrow strips.

The plants should not all be fastened in the middle of a sheet, or the pile will soon curve. They should be distributed with a certain regard for artistic effect, in various positions.

The scientific name of the plant, with its authority, as well as the name of the collector, the locality, and the date, should be written either in the right-hand lower corner of the sheet, or on a 1½ × 3-inch label bearing the collector's name.

Either before or after the plants are mounted they should be poisoned to prevent insects from eating them, by spraying them with alcohol or benzine in which a little arsenic has been dissolved.

The genus-covers for plants should be of a strong, heavy manila paper, cut so that when folded they are ¼ inch wider than the inclosed white sheets holding the species. In the lower left-hand corner of these covers there should be written first the family name, and beneath it, close to the lower edge, the name of the genus—both in a strong, bold hand. In this cover all the species of one genus should be kept.

Of course all the genera of one family must be arranged together. In a small herbarium it is well to follow an alphabetic order.

No herbarium of over five hundred specimens can be managed easily unless kept in a case. Closet shelves and drawers will serve at first, but not long. A good and inexpensive kind is made like a light book-case, six feet high, with a partition down the middle and thin stationary shelves five inches apart. Each compartment must be large enough to allow the cover-sheets to slip in lengthwise. Glass doors are a great protection from dust, but few amateurs have them.

Cooking as a Science

Professor Atkinson proves most conclusively the value of slow cooking, and makes many suggestions as to how this may be accomplished. He says truly that the subject of cooking is treated in a one-sided way, the main purpose being to develop a profession or business of cooking, or to promote a knowledge that would enable employers to train cooks. He adds that "cooking is commonly bad because science has stopped outside the door of the domestic kitchen, and the present methods of teaching the art are almost wholly empirical." Professor Atkinson says, what we all know to be painfully true, that those who have written on the subject of cooking, with the exception of two or three, have been "masters of the art of combining food-materials in order to secure certain flavors."

Cooking apparatus develops only with a view to using

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the kind of fuel that is available in each country. To Professor Atkinson, more than to any one else, are we indebted for the scientific development of the use of heat in preparing foods. Traveling about the country in summer, one is impressed, when in the regions where wood is plentiful, with the great inconvenience, the enormous percentage of waste, that must follow the cooking of foods with wood alone. There is no doubt that oil-stoves, constructed as they are to-day, would lessen the labor of cooking and produce infinitely better results than can be produced by cooking with wood, for the reason that the heat produced by wood is so intense as almost to burn up the food, and frequently does, the meat served bearing testimony to the awful waste through over-cooking, or food is destroyed because the wood fire has died out or become so low as to stop the process of cooking. Now the housekeepers in these regions are of the average intelligence, and ought to see the difficulty under which they perform their labors. They ought to be familiar with the economy of consuming that fuel which can be regulated and controlled according to the kinds of food being prepared. The value of cooking by steam is not understood. There are several kinds of steamers in the market that lessen very greatly the labor of cooking; and almost any woman can improvise a steamer with a pot, a cullender, and a cover. Foods should be not merely palatable, but should be nutritious, furnishing each person with the necessary energy to perform his part of the world's work, whether it is done in the infant class of a district school-house, on the floor of the stock exchange, in the halls of the Senate, behind a typewriter, at a desk, or before a sewing-machine. The medical profession has shown wonderful progress in its appreciation of food values and effects. Side by side with a prescription the doctors leave instructions as to the kinds of food necessary. Many men and women can testify to consulting physicians who look at them and say, "You do not need medicine, but you do need different kinds of food from what you are eating, and exercise. You will be as well as anybody if you will follow my directions in your food and exercise." But comparatively few are able to follow the doctor's instructions in the matter of foods, because of the ignorance of the cooks of the proper method of cooking food so as to retain its nutritive values. The one scientific fact which housekeepers must learn Professor Atkinson puts very clearly:

> If regard be given to the greater number of cookery books, it will be observed that the instructions given in them may be divided into two distinct parts—first, combining or mixing food-material; second, subjecting this material to the application of heat. These instructions consist in directions for making the choice of food-materials and for measuring them out in certain proportions and combining them in certain ways. What will be the result of these combinations depends much more upon how they are cooked than upon the method or proportion in which they are combined. Cooking consists in applying heat to the chemical conversion of these food-materials—a work which corresponds to that of the chemical laboratory in the dissociation and synthesis of the subjects that are dealt with in chemistry.
>
> The true problem in cooking is to substitute what may be called predigestion for a part of the work of the digestive organs, in order to enable them to assimilate all that is suitable and reject that which does not nourish. This statement suggests a wide chapter in chemical physiology, which would be out of place in this treatise.[1]

That we often fail to prepare foods in this country in such a way as to preserve their values is shown very conclusively by the success that follows the preparation—that is, the chemical preparation—of raw materials for home consumption. We have become perfectly familiar with predigested foods when put up at so much a bottle or can. The reason why America is the home of these foods is because the stomachs of so many people have been ill-treated from their birth, and even in early youth they become familiar with prepared foods. Professor Atkinson asks and answers the question: "In what does the art of cooking consist?"

> Before dealing with the science, we may define the art of cooking as consisting in applying heat to each of these subjects in such a way as (1) to render it digestible, so that its nutrient properties may be assimilated in true proportion in the human system; (2) to render it appetizing by the development of its own specific flavor; (3) to combine different kinds of food-material in such a way that each will render the other palatable; (4) to remove certain portions which may not be palatable or digestible after the first application of heat, either as waste, like bone, as excess, like much of the fat that may be used for other purposes, or as woody fiber in many vegetables; (5) to add to the essential elements salt in its due proportion in almost every process, and sugar in some combinations, and other condiments, spices, or flavorings in such a way as to develop rather than to disguise the true flavor of the principal food-material entering into each dish.

A valuable book to every housekeeper to whom economy and nutrition are of equal importance is the prize essay on "The Economic Cooking of Foods," by Mary Hinman Abel, published by the American Health Association of Rochester, N. Y. Such a book, and Professor Atkinson's pamphlet published by the United States Department of Agriculture, form a basis of comparison for every cook-book published for the housekeeper who must study economy.

[1] "Suggestions Regarding the Cooking of Food."

Dilly's Party Dress

By Nellie E. C. Scott

In Two Parts—I.

"But I must have a new dress if I'm to go, Mamma."

"Then I'm afraid you'll not go, Dilly."

"But, Mamma, Effie'll think it strange if I break my promise; I told her I'd go."

"There's no need of breaking your promise, my dear; your blue serge is quite good enough to wear."

"It isn't anything like a party dress. Think how it will seem, Mamma, to be the only girl there without a party dress!"

"I know how it will seem, Dilly, if you are foolish enough to let it spoil your pleasure. Perhaps, since a new dress is positively out of the question, you'd better stay at home. I think you understand, my dear child, how gladly I would get it for you if I could," she added, gently, for the tears were standing in Dilly's eyes.

Seeing that further argument was useless, Dilly said no more, but she was far from reconciled to either alternative; that of staying at home was not to be thought of, and the wearing of an old dress to the party was only less dreadful.

However, there still was Grandmother. Grandmother, whose wants and needs had been second to those of her granddaughter ever since the little girl was born; who would stint herself even in the matter of food, had it been necessary, that the children's appetites might be satisfied. There was Grandmother, who, when her son had finally given up a losing struggle for something more than mere daily bread, waged against heavy odds in a sleepy little New England town, had followed his fortunes as cheerfully as ever, left behind her the friends of a lifetime, and put all her little savings into this more promising venture in a new field.

And to Grandmother, secretly, Dilly went with her tale of woe, the beginning of which was "party," the end of which was "new dress."

Grandmother was washing the dishes in the kitchen. She always washed the dishes, in addition to a thousand and one other tasks, for the family was large and the mother's cares were many. Then, too, as Grandmother was wont to reason—"Dilly, dear child, had enough to do to keep up with her studies—and her little hands were so soft and pretty—and it was easier, really, to do the thing one's self than to stand over and direct a child."

Brought up on such fallacious theories, it is perhaps scarcely to be wondered at that a great, healthy girl of twelve or thirteen should not only look on unconcernedly while her grandmother washed the dishes for a family of seven, made pancake batter for breakfast, and set a "rising" of bread, but should also coax and plead that

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this valuable relative would "somehow" obtain the longed-for dress.

"I don't see how I can do it, Dilly, but I'll try," promised this foolish grandmother, who held even half-promises in such respect that Dilly went back to her lessons with a lighter heart.

Shortly after the family's removal to Beach City, Dilly formed a school-girl friendship for Effie Wilson, a little girl about her own age, who thereupon became her model in all things. Effie's will was Dilly's law, Effie's taste her standard of beauty or excellence.

The acquaintance had not extended to the other members of the two families, nor had the children ever visited each other's homes until this party was talked of, when Dilly was asked to come and help in the delightful work of preparation.

It was a revelation to Dilly, this pretty, well-ordered house, where the children did not tease, where everybody was considerate of everybody else, and where, too, there was a grandmother—a grandmother who set Dilly to thinking.

She was a dainty, delightful little person, pretty and youthful-looking almost as her daughter, Mrs. Armand. (It was only upon remarking the difference in names that Dilly learned that Effie lived with her aunt instead of her mother.) But the idea of expecting anything of *this* grandmother, further than smiles and sympathetic words in small trials, and that she should look like a charming old picture at all times, seemingly never occurred to any of the family, while the homage paid her was unlimited.

Dilly rather avoided the kitchen at home on these evenings after she had been with Effie; the chink of the dishes in Grandmother's hands vaguely disturbed and irritated her, as it never had done before.

"I'm going to help Grandmother when I get time," she told herself—"when the party is over, and I've more time."

It was a lovely April day, a week before the great event. Tulips and hyacinths were blooming in the flower-beds of the little park, the robins and bluebirds were singing, and a saucy chipmunk flattened himself out on the limb of a beech-tree beneath which the two little girls paused to rest on their way from school, and scolded them with vigor.

"It's so pleasant here, I'd stay till tea-time, only Aunt Olive told me to get home in time to make biscuit," said Effie. "We've been awfully busy this week, Aunt Olive and I. I told you last week, didn't I, that our kitchen girl had left? Well, we haven't got anybody yet, only a woman who comes in afternoons, and Auntie's so engaged with the favors and things that we all have more than our share to do. You're coming home with me, aren't you, to see how we're getting along?"

"Yes, but *don't* hurry; the biscuit won't take you long; it's too lovely for anything out here. Don't you think April's the best month in the year, Effie?"

"W-e-l-l, there's May, you know," said Effie.

"Yes, but we're used to it all by May. It seems to me the first pleasant days in April are better than anything in the world. My grandmother is the only one of our family that thinks just as I do about it; when we lived in Burnside—it was almost a country place—she and I used to go out in the woods in spring, and walk and *walk*. We always found the first wild flowers, and some kinds that nobody else knew where to look for—dicentra, and yellow violets, and walking-ferns.

"Mamma said the other day that Grandmother was looking kind of peaked, and Papa said it was because she stays in the house so much this beautiful weather—that she must go out more. Grandmother said she would go out more if she knew where to go, and she has, since then. But I don't think she enjoys it as she used to our old walks together; she looked tired to death last night—poor Grandmother!"

"It's too bad she had to leave where she'd always lived," commented Effie; "I always hate to see old people unhappy or troubled. Perhaps, Dilly, she hasn't enough to do to keep her from thinking and getting homesick. I think even old people are happier if they have a little something to do."

"Oh, she has plenty to do," answered Dilly, hastily, as the picture of Grandmother hurrying from task to task arose before her mind, bringing a hot little flush to her face and leading her to change the subject.

She was still in the dark regarding the party dress, for something—she could not have told what—kept her from asking Grandmother again about it, and Grandmother had not mentioned the subject since that first night.

Effie left her aunt and Dilly together upstairs—the grandmother was away on a visit—when she went down to make the biscuit.

"Tell Margaret she may go home if the ironing is done, Effie," Mrs. Armand said; "she has worked hard all the afternoon."

Occasional snatches of song floated up from the kitchen, and presently the noise of the oven door opening and shutting.

"It didn't take her long, did it?" said Mrs. Armand. "Effie never dawdles over a thing." As she spoke, a scream from Effie suddenly rang out, then another, followed by cries of:

"Aunt Olive! Dilly! Oh, come quick! quick!"

They were downstairs in a moment almost, too frightened to ask what was the matter. Effie met them at the door, wringing her hands.

"Oh, it's Margaret!" she cried; "she's dead or fainted, I don't know which. She slipped right out of her chair."

Mrs. Armand, who was first, caught sight of a huddled-up figure and white face lying on the kitchen floor, and said, reassuringly:

"It's probably only a faint; go for the camphor, quick, Effie."

It was a pitiful sight, that face, white as the silver hair above it, except for two heavy dark lines beneath the half-closed eyes.

But neither Mrs. Armand nor Effie was prepared for the outburst with which Dilly greeted it.

With a wailing cry of "Grandmother, Grandmother!" she threw herself down beside the prostrate figure, and lifted the gray head into her lap.

"It's my fault—oh, it's my fault; it never would have happened but for me," she cried; at which Effie shrank away from her, with confidence and misbelief struggling for the mastery in her loyal eyes.

Filled with grief and alarm as she was on her grandmother's account, Dilly did not fail to notice Effie's attitude, and it hurt her more than accusing words would have done.

"She thinks me a sneak and a hypocrite," thought Dilly; "and I don't know but that's better than to be a thing without heart or feeling, as I am."

"Oh, Mrs. Armand, you don't think she's dead, do you?" she sobbed, and the lady, who had been working faithfully over Grandmother for some minutes, replied:

"No, child, she'll be better in a few minutes; see, the color is creeping back into her face. Now tell me what you mean by saying it is your fault. Did you know your grandmother was here working for me?"

"No, indeed, none of us knew it. It would never have happened if we had known. But I wanted a new dress for the party, and mamma said I couldn't—"

At this moment Grandmother opened her eyes, and in a few minutes more was sitting up. When she had recovered somewhat, seeming to feel vaguely that her beloved grandchild was being placed upon the defensive, with that instinct of love and protection which was Grandmother's chief characteristic, she reached up and placed an arm tenderly about Dilly's neck.

"Don't cry, my dear; I'm better now," said she. Later, when she felt well enough to go home, the old lady told her story.

There has just been made for Queen Victoria, for the floor of her Indian room at Osborne, a carpet. It was made at the prison at Agra, and required the labor of twenty-eight of the deftest convicts in the prison. It is estimated that there are 59,000,000 stitches in the carpet. A similar carpet is being made for the German Emperor.

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For the Little People

A Child and the Flowers

"Why not stay all the year,
Flowers, to delight us?"
"Because, dears, don't you see,
Jack Frost would bite us!"
"You shall live in the parlor,
With plant-food be fed."
"The earth is our bedroom,
And we'd rather go to bed."
—*Our Little Men and Women.*

The King of France

A True Story

By Alice Ruth Carter

The King of France was just four years old. He had golden curls, and laughing brown eyes, and a saucy little dimple that came and went in the side of his baby chin. He wore a white dress like any other little boy's dress, and shoes and stockings like any other little boy's shoes and stockings; but from his shoulders there hung a long red court-train edged with beautiful white ermine fur, and on his shoes there were great velvet bows with shining gold buckles, and on his golden head was a golden crown, and at his side was a tiny sword with a golden hilt.

His Majesty looked very royal, and all his attendant lords and ladies wanted to pick him up and hug him and kiss him, but they couldn't, because it would have mussed him dreadfully; for, you see, the long red train was made of "Turkey red" from the "corner store," and the ermine was cotton flannel inked in neat and symmetrical ink-spots by the King's grown-up sister, and the crown rested lightly on his curly head, for it was made of gilt paper and pasteboard. So were the buckles on his little shoes, and the sword was one which the King of France had found in his stocking last Christmas morning.

The truth was that the King of France did not know he was the King of France. He thought he was Baby Maxwell, dressed and ready to go to Edith's birthday party. He had never been to a party before, and he thought that a train and a crown and gold buckles and his best sword would always go to birthday parties.

This was a "Mother Goose" party, and Edith's mamma had asked all the mammas and big sisters to send their little boys and girls to it "dressed up" like the people, big and little, in "Mother Goose's Melodies." Baby Maxwell was invited to be the "King of France" who had so many men and never did anything with them but march up the hill and down again. He did not know that he was anybody but just himself going to a party with a dainty little parcel in his hand wrapped in tissue-paper and tied with blue ribbon, which parcel he was to be sure to give to Edith the first moment he saw her, because it was a birthday present for her of some round white peppermints packed into a pretty little box.

His mamma and Marie went with him in the carriage. Marie was the first lady-in-waiting of the King of France, and also Baby Maxwell's nurse.

Baby Maxwell's big sister had told him that "Little Boy Blue" would be there, and perhaps "Little Miss Muffet." All the way along in the carriage he was wondering if the "cow that jumped over the moon" would be there too, because he did not like cows, excepting when they were in the next field, and he knew he should not like one in the house.

"The old woman who lived in a shoe" was the one of all the Mother Goose people whom he wished the most to see. He hoped she would be there, and, if she was, he meant to ask her if she would not let him have one of the children she didn't know what to do with; because all the little boys and girls at his house, excepting himself, had grown up, and he wanted somebody to play with besides grown-up people, who always said, "Now I must finish my sewing," as mamma did; or "Now I must go down-town," as papa did; or "Yes, darling, by and by," as sister did. He hoped the extra ones would be boys, for he felt quite sure that he would rather have a little brother than a little sister.

As they drove into the grounds about the house where Edith lived, Baby Maxwell clutched his birthday package very firmly in his little hand, and looked out, first on one side of the carriage and then on the other, to see if any of his old Mother Goose friends were there. The carriage drew up at the veranda steps, and, sure enough, "Little Bo-Peep" came running out. He knew it was she, for she had a crook with a lamb's tail hanging from it. But she looked very happy, even if her sheep had lost all their tails. Probably she was so glad to find her sheep that she did not mind about their being bob-tailed all the rest of their lives. She ran back into the house calling, "Oh, mamma, mamma, here's Maxwell, and you ought to see him; he's a regular king, crown and all!"

The King of France stepped down from his royal coach, assisted by his lady-in-waiting. The Queen Mother watched them go up the steps and into the house, and then the royal carriage turned and drove slowly away down the drive.

When the King of France reached the door, the little girl whom he had taken for "Little Bo-Peep" seized him by the hand and began to pull him towards the most terrible-looking old woman he had ever seen. He had begun to suspect that he had made a mistake, and that the little girl was Edith and not "Little Bo-Peep" at all; but how could he know that this bent-up old woman, with the pointed cap and the bright-red cape, who looked at him out of great big-eyed spectacles, was Edith's mamma?

And when she said, "Good-day to your Highness. Don't you know me? I'm Mother Goose," and held out her hand to him, the poor little King of France gave one loud "Oh, mamma!" and flew out of the house, past "Little Bo-Peep," past the first lady-in-waiting, almost into "Little Miss Muffet"—who was just coming in at the door, holding her spider in her hand—out on to the veranda, and down the steps on to the front lawn, where he could see the royal carriage rolling along the driveway.

The Queen Mother heard "Mamma, mamma!" and, looking about, there she saw the King of France, with his curls flying in the air, his gay red train sailing out behind him on the breeze, his little gilt crown all askew, and tears rolling down his cheeks, running towards her as fast as his fat little legs could carry him!

The carriage was stopped, and his mamma stepped out and took her poor frightened little baby boy into her arms, never minding all his fine clothes. There they waited for Marie, who had to explain to Mother Goose, and tell her that it was the first party Baby Maxwell had ever been to, and ask her to please excuse him. And then they drove home again, with the King of France still holding tightly in his hand the birthday present for Edith.

Just in front of their own house they met his papa, who was very much surprised that the party was over so soon.

"What's this, what's this?" he said.

"Oh," said Baby Maxwell's mamma, looking very wise,

> "The King of France, with forty thousand men,
> Marched up the hill, and then marched down again,"

and his papa understood.

A Tender Little Mother

The "Youth's Companion" tells the following story, which must make every boy or girl who reads it love birds better and treat them more kindly:

"A least flycatcher built its nest in a half-dead apple-tree in our dooryard. When the young ones were only a few days old there came a very hot day, and, having no leaves to shelter them, they suffered greatly from the heat, so that their heads hung over the rim of the nest.

"The mother took a position just above them, and with outstretched wings did her best to shield them from the sun. For more than two hours she kept her place, not leaving it even to bring them food.

"When we noticed that she, too, was panting with the heat, we thought it time to go to her rescue. With a rake we hoisted a grain-bag over the nest to serve as an awning.

"The male bird appeared at once, and the mother, finding the nest shaded, joined him in catching insects for the little ones, who quickly revived."

October

Come, come, my little blossoms,
You should be in your beds;
I mean to tie your nightcaps
Upon your sleepy heads.

'Tis no use to resist me,
For go to bed you must,
As in your eyes the "sandman"
Begins to throw his dust.

So saying, young October
The flowers we love best
Has soon tied up in nightcaps
For their long winter's rest.
—*Sunday-School Visitor.*

What He Learned

Sometimes we gain our best lesson through experience, and this experience is often painful. We might have learned our lesson without the pain if we had kept our ears open and our eyes open and listened to older people when they were talking about matters that we did not understand. A small boy not long ago, the "Youth's Companion" tells us, was sent out to water the lawn in front of his house. On the street in front of the house there was a trolley line, and the boy after a while directed the nozzle at the trolley. The result was that the boy dropped the hose and fell to the sidewalk. The current of water had made a connection between the boy and the trolley, and he will not hereafter attempt to have fun with a trolley-wire.

Number One

"I tell you," said Robbie, eating his peach,
And giving his sister none,
"I believe in the good old saying that each
Should look out for Number One."

"Why, yes," answered Katie, wise little elf,
"But the counting should be begun
With the *other one* instead of yourself,—
And *he* should be Number One."
—*Selected.*

Chinese Signs

The Chinese use signboards to designate their places of business, but they do not at all resemble signs as we know them in this country. Their signs would be as follows: "Delightful abode of virtue and happiness," "Ten thousand happinesses," and the like. They have several business mottoes, among the many this very sensible one: "A man without a smiling face must not open a shop." Instead of saying that you cannot engage in business without capital, their motto is, "You must have a couple of grains of rice to catch a fowl."

Not Quite Appropriate

It may be interesting to know that the meaning of the word Ch'ao-Hsien, the local name of the peninsula of Korea, signifies "morning serenity"—which is not quite true of that little monarchy at present.

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Sunday Afternoon

The Church—The Secret of Its Power[1]

By Lyman Abbott

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—John xx., 21–23.

Last Sunday morning, in speaking on these words, I said to you that I proposed to preach three sermons: the first, on the mission of the Church—As the Father hath sent me into the world, so send I you into the world; the second, on the secret of its power—He breathed on them, and saith unto them, Receive ye the Holy Ghost; the third, on the measure of its authority and responsibility—Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained.

I am to speak to you, then, this morning, on the secret of the power of the Church.

There are persons who do not think the Church has any power; they sneer at it. Now, whatever else may be said of the Church of God, it is not to be sneered at. It may be condemned, it may be regarded even as the enemy of mankind, but it is not to be scoffed at as an insignificant thing. For it has been the most enduring and the most powerful of all human organizations. Not going outside of Jewish and Christian history, it began in the wilderness fourteen hundred years before Christ, with only a tent for a place of worship; it grew up in a little province no larger than the State of Vermont; it uttered its simple message, that there is one God, a God of righteousness, who expects righteousness of his people, and nothing else, and who, if they wish to be righteous, will help them. Even these simple truths it obtained only little by little. A temple was built, and a system of sacrifices organized. Men identified the Church with this temple and with this system of sacrifices; but the temple was destroyed—three temples in succession—and the whole system of sacrifices was swept away, and still the Church remained. It changed its form, its organization, its method of worship, its very language. Men began to worship in private houses, upper chambers, wherever they could get a chance, but still they clung fast to this one great central message—one God, a righteous God, a God demanding righteousness of men, and a God helping men to righteousness if they want the help. Corruption came in again. In its battle with paganism, paganism sometimes vanquished the Church. As the centuries went by, a quasi and dramatic sacrificial system was re-established and a great priesthood organized. Then what we call Protestantism was born into the world. The new Church adopted new forms of worship, a new method of organization, a new language, a new ritual; but still its message was ever the same: one God, standing in personal relations to men, a God who is righteous and demands righteousness of men, a God helping men to righteousness if they want to be righteous. Since that time to the present day this Church has gone through various inflections and changes; it exists to-day in a great variety of forms. Governments have changed, methods of administration have changed, ancient languages have become dead and buried and exist only as the ruins of Herculaneum and Pompeii, buried under the ashes of the dead past; but still this great fundamental message—one God, loving righteousness, demanding righteousness, helping men to righteousness—remains at the heart of the Church to-day—of the Presbyterian Church, the Congregational Church, the Methodist Church, the Quaker meeting-house, the Episcopal Church, aye, and at the heart of the Roman Catholic Church. After over three thousand years, this organization—or, if you prefer, these organizations—have been living under varying civilizations, speaking various languages, using various forms of worship, oftentimes fighting one another even to the death, oftentimes hating one another with a hate which could be born only of an intolerant conscience—nevertheless always bearing this one central, vital, fundamental message—the most potent, the most outlasting organization in human history. You may hate it, you may disbelieve it, you may desire to destroy it, but if you know anything of human history, if you have any comprehension of the course of human events, you cannot scoff at it as an insignificant thing.

What has been the secret of the power of this organization? why has it had this life? and why has it exerted this influence through all these centuries?

Not because it has appealed to the fears and the passions and the superstitions of men. Superstition and fear have been the secret of its weakness and decay, not of its life and power. It is not by its appeal to men's superstitions that it has been strong; on the contrary, just in the measure in which it has appealed to men's superstitions—that is, to fear and not to love—it has grown weak.

And the power of this Church has not been in any particular creed (observe the word *particular*)—that is, in any creed that differentiates one Church from another Church—nor in any form of worship. For the forms of worship and the creeds have changed, and yet the Church has retained its power. Its power is not in its wealth and culture. The Church is not strong because it is rich; nor because it lays hold of the people of culture and refinement. It is sometimes said that the Church is a capitalistic organization. I do not believe that is true; but if it is true, then the Church is losing its power, for the men of wealth and of culture are in the minority, and are likely to be for a long time to come. Take any trolley-car in Brooklyn and ride in any direction you please, and see how few houses of the wealthy you pass, and how many houses of the poor. The Church that is composed of the wealthy and the cultivated is like the top of a tree that is cut off from its roots. The tree is not vital unless it is rooted in the common soil, and the Church is not vital unless it is rooted in the common people. The two wealthiest churches in this country are the churches made up of the poorest people—the Roman Catholic Church and the Methodist Church. The way to church-wealth is not the way to the pockets of its few rich men, it is the way to the consecrated lives and the consecrated pockets of the common people. The Church is rich and strong just in that measure in which its doors are flung wide open to the common people, and its message is a message to all the common people, and its heart pulsates with the heart of the common people.

Nor is the strength of this Church dependent upon any historic connection with the past; it is not dependent upon any historical order and organization. Our Roman Catholic brethren claim that there is only one Church—the Church that is centered around the Pope; and our Anglican brethren—not all our Episcopalian brethren, but our distinctively Anglican brethren—claim there is only one Church, the Church which possesses the historic episcopate. But who can look over the history of the past and doubt that there has been divine power in all the various forms of Church organization? What Protestant is there so narrow-minded that he can doubt that there was a real power in the preaching of the Franciscan friars whose ministry laid in England the foundation of its future Protestantism, and its future spiritual and material, aye, even its sanitary, well-being? what Protestant is there who can doubt the good service which the Sisters of Charity have done in the past in many of the hospitals and by many a sick-bed—aye, and are doing to-day? what Protestant is there who can doubt that the message that came from Fénelon and Madame Guyon and Savonarola was a message of the divine life? On the other hand, what Churchman is there, Roman Catholic Churchman or Anglican Churchman, who wou'd blot out of the pages of history the work that has been done by churches that had no historic episcopate and acknowledged no loyalty to the Father at Rome? who of them would blot out the names of William of Orange, Luther, Melancthon, Wesley, Cromwell? who of them would tear out from the page of American history all that grew out of that voyage of the Mayflower and of the New England planted here by the Puritans? The Church is greater than any creed, greater than any ritual, greater than any hierarchy. The river Nile flows through the arid plains of Egypt, and once a

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday morning, September 23, 1894. Reported by Henry Winans, and revised by the author.

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year rises and overflows its banks, and all the cultivation of Egypt depends on that great Nile; and so there are men who would have us believe that the Church is one river flowing between narrow banks, though it now and then rises and overflows the arid soil on either side, and that river is *the* Church. Not so the Bible, not so human history. Not like a river flowing from some unknown lake in the past, not like a river rising and overflowing its bank, is the Spirit of God, but like the gentle rain and the dew, distilled, that falls on every blade of grass and gives just so much of life as each root can absorb and take to itself. We are asked in these times to establish the unity of the Church on an acceptance of the Bible, of the sacraments of an ancient and historic creed, and of a historic episcopate. Personally, Congregationalist as I am, I would accept the supervision of a bishop and trust that he would not find me too recalcitrant a presbyter. But when we are asked to treat the grace of God as flowing down through the ages through a historic episcopate, as coming to humanity as the Ridgewood water comes to our houses, piped and conduited, I will have none of it. The doctrine of election in the Calvinistic form is better than the doctrine of election in the hierarchical form. The Pharisaic notion was that grace was given to the Jews, and that a man must become a Jew before he could be a child of God; then followed the notion that God's grace was given to the baptized, and that men must be baptized before they could be God's children; and then it was that it was given to the elect, and only the elect could receive it; now it is that the special and peculiar grace of God is given only to those who have received the benediction of one in Apostolical succession. No! no! God's grace is like the sunshine and the rain; it falls on the just and on the unjust. Whosoever will, let him take of the water of life freely.

The power of the Church does not lie in any of these. It lies in this: that Christ has breathed his own spirit into his disciples and imparted it to them. He has given us his mission. What that mission was I tried to tell you last Sunday morning. We are to do right here, in our district in Brooklyn, what he did in Palestine; that is, to have the love of God in our hearts, and then go everywhere telling men that God is love, by our lips and by our deeds. And the power to do this lies in having not only the message of Christ learned and repeated, but the spirit of Christ wrought into our hearts and shown in our lives.

What was the secret of Christ's power? If you will read the four Gospels, asking yourself this question, you will find the secret of that power to lie in two things. First, he consecrated himself to the will of his Father which was in heaven. It was not his own will he sought, not his own way. He was all the time seeking to do some one else's will, to accomplish the result which the Father had laid out to be accomplished. So the prophet said in his name, Lo, I come to do thy will, O God. So, a boy in the Temple, he said to his mother, Do you not understand that I must be about my Father's business? So, when the disciples would have turned him back from crucifixion, he rebuked them because their mistaken love for him put an obstacle between him and God's will. So he set his face steadfastly to go to Jerusalem to bear that passion, and nothing could hold him back, because it was God's will he was going to accomplish. So, when he wrestled with agony in the Garden of Gethsemane, his prayer was, Not my will, but thine, be done. And along with this giving himself to the will of another there was in him the spirit and life of another dwelling in him. He was not living *for* himself, and he was not living *by* himself and *in* himself. The words that I speak to you, he said, I speak not myself; the Father which dwelleth in me, he doeth works. He that seeth me seeth the Father also; I am in my Father, and my Father in me. I and my Father are one. Men imagine that this utterance takes him out of humanity; that he was not like other men because he was one with his Father, because the Father dwelt in him, because he dwelt in his Father, because those who looked upon him looked upon the Father. Oh, how we misunderstand this revelation of the great God in Christ, not realizing this, that Jesus Christ was the first, the ideal, the typical man; not merely because he went about doing good, not merely because he had a realization of the love of God in his heart and proclaimed it, not merely because he was the messenger of grace to others, but most of all in this, because God dwelt in him that so he might dwell in our humanity.

The Spirit of God, the Holy Spirit, is in some sense in material nature—that is, it shows itself there. When you look upon a beautiful picture, the glory of it is the glory of the artist's thought wrought in his brain before it was put upon the canvas, and more perfect in his brain than upon the canvas. When you look upon a wonderful cathedral, the glory is not in the stone and the carvings, it is in the brain of the architect who devised it—more perfect in his brain than has been worked out or fashioned by the workmen. And the glory of the sunshine, the glory of the flower, the glory of the ocean and the mountain, is the glory of the Spirit that produced it, that fashioned it, that plays in it, that speaks through it. But there is a greater glory in the manifestation of the Spirit dwelling in the spirit of man. You believe that Moses went up to the mountain-top and saw God? Yes. That Isaiah came saying, Thus saith the Lord? Yes. Do you not think that Savonarola heard a Thus saith the Lord? Do you not think that Francis of Assisi heard a Thus saith the Lord? Do you not think that Luther, when he prayed and received the response, heard a Thus saith the Lord? Do you not think there was any hearing ear in Whitefield or in Wesley? Do you not think there are men of our own time, such as Beecher and Phillips Brooks, who have heard God? Do you think that God has forgotten how to speak, or that men have forgotten how to listen? This is the secret of the power of the Church. The Church is not a body of men who have adopted some method of worship, or some philosophy of life, or have been picked out by a process of natural selection from the wealthy, the cultivated, and the refined, or have been fenced in by a historic traditional past. No! the Church of God is a body of men who have in them the consciousness of a divine presence and a divine power, and the unity of the Church is in that consciousness of God dwelling in the hearts of his children. A Church without that consciousness of God in it, despite its orthodox creed, its elaborate ritual, its æsthetic taste, is like a corpse in a beautiful mausoleum. But let a Church have in the heart of it the consciousness of God dwelling in it and the mission of Christ given to it, let it know that God is love, because God shows love to it here and now, and then let it go forth to proclaim that love of God here and now, and it is like a living child, the light flashing from its eyes and the roses painted on its cheeks. And the least living child is better than the most perfect corpse. What is heresy? I will tell you. When a man separates himself from God's witness and testimony to the divine life in the Church, and goes out, not from its creed, not from its ritual, not from its orders, but from its common spiritual experience, to speak, not the things which God has spoken to him, but the things which he has got in his own brain, he is a heretic. And what is a schism? It is not separation from a historic episcopate or a traditional theology of any kind; it is breaking away in self-will from the common consciousness of the spiritual life, and undertaking to set up one's self separately and apart from men. And one may do that either as a Congregationalist or as a Roman Catholic; for the one common testimony of spiritual experience, reaching down through the ages from the days of Moses to the days of this present, is one testimony that there is one God, the Father of us all, a righteous Person, demanding righteousness and nothing but righteousness of his children, and loving them with more than a father's love, and pouring righteousness into their hearts and into their lives, if they are but willing to receive it.

I said last Sunday that we were to reflect the love of God. But we cannot reflect that love unless we perceive it. After all, it is not we who are doing it, it is God who is doing it. God is in his world, God is in his Church, God is still speaking to his prophets, God is still dwelling in the hearts of his children, God is still filling his Church with his glory.

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The Religious World

The American Missionary Association

The forty-eighth annual meeting of the American Missionary Association took place last week at Lowell, Mass., lasting from Tuesday morning to Thursday evening. An address of welcome from Mayor Pickman was responded to by President Merrill E. Gates, who outlined the work and aims of the society, laying emphasis on the patriotism implied in its distinctively American labors in elevating the Indian and the negro. The annual sermon was delivered by the Rev. Dr. Charles H. Richards, of Philadelphia. The annual report of the Treasurer, summarized, is as follows:

In the South, Indian, Chinese, and foreign missions, $304,810; publications, etc., $9,785; agencies, $18,066; administration, $24,296; for annual meeting, $942; for wills and estates, $1,199; for interest, $2,674; amount sent to treasurer by mistake, $27; a total of $361,802; debt balance September 30, 1893, $45,028; grand total, $406,830. The receipts from churches, estates, and other sources were $340,469; debt balance September 30, 1893, and for 1894, $66,360: total, $406,830. The endowment funds for 1893-4 amounted to $12 669; the Daniel Hand Educational Fund for colored people income account, $69,964; receipts for the work of 1893-4, $404,779. Schools, 116; pupils, 14,222; missionaries, 464; churches, 170; church members, 10,237; Sunday-school scholars, 17,015. There are now 41 State organizations for co-operation in woman's work. From 29 of the State Unions the treasury has received $19.185. From other women's societies and young people's bands we have received $4,554, a total of $23,739. This is an advance of 13 per cent. over the previous year.

The special reports of the work among the Chinese, the Indians, and the negroes were all hopeful and encouraging. During the meeting addresses were made by President Carter, of Williams; President Cravath, of Fisk University; the Rev. C. M. Lamson, the Rev. Henry A. Stimson, the Rev. Lyman Abbott, and Frederick Douglass. The following paragraph from Mr. Douglass's remarks about his race gives the keynote of his view of the negro problem:

With all discouraging circumstances that now surround what is improperly called the negro problem, I do not despair of a better day. It is sometimes said that the condition of the colored man to-day is worse than it was in the time of slavery. To me this is simply an extravagance. We now have the organic law of the land on our side. We have thousands of teachers, and hundreds of thousands of pupils attending schools; we can now count our friends by the million. In many of the States we have the elective franchise; in some of them we have colored officeholders. It is no small advantage that we are citizens of this Republic by special amendment of the Constitution. The very resistance that we now meet on Southern railroads, steamboats, and hotels is evidence of our progress. It is not the negro in his degradation that is objected to, but the negro educated, cultivated, and refined. The negro who fails to protect himself, who makes no provision for himself or his family, and is content to live the life of a vagabond, meets no resistance. He is just where he is desired by his enemies. Perhaps you will say that this proves that education, wealth, and refinement will do nothing for the negro: but the answer to this is that "the hair of the dog will cure the bite" eventually. All people suddenly springing from a lowly condition have to pass through a period of probation. At first they are denounced as "upstarts;" but the "upstarts" of one generation are the élite of the next.

General Booth's Visit

The coming of General Booth to New York has been the signal for a great demonstration by the Salvation Army. He has been received with genuine enthusiasm not only by those who wear the uniform of the Army, but by Christians of all denominations. Two or three times Carnegie Hall has been crowded by intensely interested audiences, and other meetings have been held in various parts of the city, some especially devoted to the interests of the Army, and others distinctly evangelical in their nature. General Booth has the bearing and spirit of a "general." If he had not been in the Christian army he might perhaps have been a commander of her Majesty's forces. He was not in the best form physically when he appeared in Carnegie Hall, showing clearly that he is being overworked by the enthusiasm of his American friends. His voice, naturally strong, we judge, was hardly strong enough to reach all his hearers. But, while his voice was not at its normal strength, the matter of his addresses was particularly fine. Those who have imagined that General Booth is without literary gifts must have been surprised to find him using such choice English and uttering his thoughts in such finely phrased and epigrammatic sentences. When Commander Ballington Booth has reached the age of his father, he will undoubtedly look very much like him; and while Mrs. Booth can hardly be said to resemble the first Mrs. Booth in appearance, there is no doubt that she possesses all of Catherine Booth's power as a preacher. Was one remark which General Booth made in his first address perhaps prophetic? He said that it was more than possible that in the not distant future the headquarters of the Army would be in the United States. Did he mean to hint that his successor would be his son who is now in command in New York? The enthusiasm with which General Booth was received by others than members of the Army shows that the old prejudice against the Army has died, and that the sterling quality of the work which it has accomplished is now generally recognized. The General will return to New York in February to be present at the dedication of the new headquarters now in process of erection in Fourteenth Street.

Christians and Congregationalists

As a result of the action which was taken one year ago by the State Association of New Jersey concerning the union of Congregational and other similar churches, a movement was inaugurated looking toward some basis of union between the denomination which knows no name but Christian and the Congregationalists. In reality there is very little difference between these bodies. Of course their histories are different, but the principles for which they stand are substantially the same. The quadrennial Convention of the former has just been held at Haverhill, Mass. A series of resolutions was adopted which we think worthy of consideration, especially by those who have little faith in the possibility of a closer union of Christian churches. We make the following extracts from the preamble and resolutions:

Our action should not limit itself to the members of any one body. Any Christian, or body of Christians, who will meet us, as we would meet them, to devise measures for interdenominational and inter-Christian fraternization and co-operation for Gospel work shall have a sincere welcome. We hold and avow ourselves ready to work together with any body on conditions simply Christian for simply Christian ends. Your committee would, therefore, recommend that this Convention express itself in the adoption of the following resolutions:

Whereas, It is a fundamental principle with our Christian body that the followers of Christ should not be divided, but united in a combined work for the upbuilding of the kingdom of righteousness; and

Whereas, Generally among Christians and bodies of Christians in recent times there is a strong tendency in this direction, so much so that recently direct overtures have come to us from the Congregationalists for closer fraternal relations and co-operative action; and

Whereas, We are in favor of any practical measures which promise greater good for Christ through wider co-operation among his disciples: therefore,

Resolved, That the American Christian Convention approve the formation of a Co-operative Union between the Christians and the Congregationalists, or any other denomination seeking such union, or between the Christians and any one of the others: it being understood that the co-operating bodies are in parity of Christian standing, and that the Co-operative Union is not based upon doctrinal tests.

Resolved, That we advise the appointment by this Convention of a commission of twelve members, to act in concert with similar commissions of other bodies on all matters pertaining to the interests involved.

Resolved, That it is the opinion and sentiment of this Convention that the ultimate ideal of Christian union is the union of all the followers of Christ in one body, in an organic union, inspired with the spirit of the Master, existing and acting with single reference to carrying on his work, building up his kingdom, and bringing the world to Christ; and we would encourage and co-operate with any and all measures looking to this end.

The resolutions were adopted by a unanimous vote, and were followed by the singing of the doxology. A large and influential committee on this subject was appointed. The importance of this action cannot be overestimated. The denomination taking it is thoroughly evangelical, and has a noble history. We can see no reason why there should not be the fullest co-operation between it and the Congregationalists, or why in time there should not be such a union consummated as will be honorable and satisfactory to both denominations. Many have no faith in the possibility of Christian union. That view seems to us irreconcilable with the spirit of Christianity and with the logic of history. We believe the action of the Convention at Haverhill was prophetic of greater things to follow.

The Training of Missionaries

The University of Chicago has a department of Comparative Religion which it hopes to make useful to those who are intending to become foreign missionaries. It will offer opportunities for studying the religions of non-Christian peoples, and also for laying the foundation of a knowledge of the languages of those peoples. During the coming year it will offer a three months' course in *Hindi*. The course will cover the ground usually required of candidates for the India civil service. The Professor in charge of this department is George S. Goodspeed, and the professorial lecturer for the current year on the Haskell Founda-

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tion is John H. Barrows, D.D., whose subject will be "The Relations of Christianity to Other Religions." Professor Goodspeed's lectures throughout the year will be on "The Semitic Religions." The department also offers a course in Buddhism to students who desire to study by correspondence. Any opportunities for raising the standard of preparation for missionary service are to be heartily welcomed. Chicago University has taken a decided step in advance in this direction. Other institutions, especially the theological seminaries, as fast as possible should follow the example. The best-educated Christian workers in the world should be the "foreign missionaries."

The Woman's Board of Missions

The Woman's Board of Foreign Missions, whose constituency is gathered from all the Eastern and Middle States, will hold its annual meeting with the First Congregational Church in Montclair, N. J., November 6–8. A very rich programme is promised. Among the speakers who are well known we notice Mrs. Ballington Booth, Mrs. Joseph Cook, Mrs. S. B. Capron, and Dr. Pauline Root. A long list of other speakers is also provided, many of whom are well known in narrower fields. The occasion promises to be one of enthusiastic interest. Mrs. Booth will speak on the evening of Wednesday, November 7. Montclair may be reached either by the D. L. & W. Railroad, or the Greenwood Lake branch of the Erie. It is distant from New York only about forty-five minutes, and there are frequent trains. In the movement for a revival of missionary interest this Woman's Board will no doubt play a very prominent part. The attendance at the meeting in all probability will be very large. Residents of New York and Brooklyn and the vicinity can easily attend the meetings and return to their homes after the evening service.

Resignation of Dr. Bartlett

For many years the Rev. William Alvin Bartlett, D.D., has been pastor of the largest Presbyterian church in Washington. He has just resigned on account of his health. He began his life as a Congregationalist, and for many years was pastor of the Elm Place Church in Brooklyn. From there he went to Chicago, and accepted a call to the Plymouth Church of that city. After a brief pastorate there he entered the ministry of the Presbyterian Church in Indianapolis, from whence he was called to the church of which he has been pastor for about twelve years. He leaves a united people, and a church whose membership has been doubled since he became its minister. Both in the Congregational and Presbyterian fellowship he has a host of friends who sympathize with him in the infirmity which has caused his resignation. In Washington he succeeded the Rev. John R. Paxton, D.D., so long pastor of the West Presbyterian Church in New York.

German Seminary at Bloomfield, N. J.

Among its institutions of learning the Presbyterian Church maintains at Bloomfield a Theological Seminary for those preparing for the ministry of that Church among the Germans. The President of the institution is the Rev. Charles E. Knox, D.D., who is ably supported by several well-known professors, among whom are the Rev. Dr. Siebert (who is also connected with the German work of the Tract Society), the Rev. Dr. Hausser, and the Rev. R. A. Sawyer, D.D. This Seminary is closely associated with the memory of the Rev. Dr. Poor, who was greatly interested in the work for the Germans. The need of such a Seminary is evident to all familiar with the facts. The Germans are in this country by the hundred thousand, and they largely use their own language. During the time of transition from the use of German to English they must be reached through the German. A seminary for training German ministers must, therefore, give instruction both in English and German. Nearly two hundred Presbyterian churches are presided over by German ministers. The Germans themselves are also interested in this work, and have started an endowment for the Bloomfield Seminary. They also support a German Presbyterian paper for the purpose of reaching their own people. "A prize has recently been offered to the alumni of the Seminary at Bloomfield for the best discussion of some subject presented to them by the Faculty, the object being to bring the German pastors and people to a clearer knowledge of the principles connected with the transition of the Germans into American life." The Seminary at Bloomfield has the confidence of the Presbyterians in New Jersey, and, under the vigorous and able leadership of its President, is doing a work of great importance to the Church and the country. In a certain sense such institutions are sociological as well as theological. They are indirectly doing much to help solve the problems of modern society, because, even more than most English-speaking institutions, they are reaching the classes at present most inclined to distrust and abandon the Church.

The Methodist Hospital

The "Christian Advocate" is making a strenuous effort in behalf of the Methodist Hospital in Brooklyn. It says: "The needs of the Methodists are greater than those of any other distinctive denomination, because of their greater numbers; the honor of the Methodist Episcopal Church is involved in the speedy completion of the Hospital, since we delayed so long in entering upon this form of philanthropy, receiving the benefits of both Catholic and Protestant institutions, and because we received such vast gifts from a single benefactor in the outset; because also so many, both of the rich and the poor, have supplemented his gifts." The record of the Hospital is surely a noble one. It has acquired an enviable reputation for the quality of its work. Many delicate operations have been performed there. Skillful surgeons have devoted themselves to its service. Already ten thousand patients have been cared for since the Hospital was opened in 1886. They have come from all parts of our own country, from the West Indies, India, and Japan. During the year just ended there were treated 211 members of the Methodist Episcopal Church, 197 Roman Catholics, 54 Episcopalians, 60 Lutherans, 14 Dutch Reformed, 16 Congregationalists, 24 Presbyterians, 25 Baptists, and representatives of other denominations, as well as many avowed unbelievers. But the Hospital at present is altogether inadequate, and $100,000 is asked to complete the building. The plan suggested is to find one hundred men who will give $1,000 each. Several have already responded, and it is hoped that the number will soon be secured. The Hospital is located at the corner of Seventh Avenue and Sixth Street, Brooklyn. Such appeals among the Methodists usually meet with a liberal response. One hospital in a great city does quite as much to convince the masses of the reality of religion as many churches. The best argument for the divinity of Christianity is what it does for humanity. We hope soon to report that the full amount has been raised, and that this noble charity is completed and placed upon an enduring foundation.

A Council on the Cape

We have received a copy of the doctrinal statement recently made by the Rev. A. J. Haynes, of Harwich, Mass. In a certain sense it may be said to mark the advance which has been made in the matter of tolerance in the Congregational body. Mr. Haynes, while distinctly affirming his belief in future punishment, denies a belief in everlasting punishment, but just as firmly asserts his faith in the eternal destruction of the wicked, or, if it is put differently, in conditional immortality. The whole paper is admirable in its clearness and literary form. The doctrine of conditional immortality has been held with more or less positiveness by prominent thinkers within evangelical lines for many years. It is held to-day by eminent and honored Presbyterians, Congregationalists, and others. While the statement itself indicates no special progress in thought, the reception which it had does indicate an advance in tolerance on the part of the churches. Mr. Haynes was installed by a unanimous vote. We do not see how it could have been otherwise. On all other points he seems to have been distinctly evangelical, though on the subjects of revelation, atonement, etc., his views are distinctly those of the modern or evolutionary school of thought. Very recently, in many localities at least, a minister who had asserted Mr. Haynes's view of the future would have been looked on with serious suspicion, if not refused installation. That battle has been fought out in the Old World. Theories concerning eschatology are not given so prominent a place on the other side of the water as in the United States. The emphasis in the churches is coming to be placed more and more on the eternal verities of God—salva-

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tion, retribution, immortal life—than on human speculations concerning infinity and eternity.

Whitman College

Whitman College, at Walla Walla, Wash., bears a most honored name. It is a memorial to the great Dr. Marcus Whitman, who will always be remembered in the Northwest as the one who saved that whole district to the United States, and who, in order to do so, faced indescribable dangers and finally sacrificed his life. Walla Walla is beautifully located in a fertile and far-extending valley which will soon be thickly populated. It will be seen at once that the College has before it a mission of great usefulness. It has just secured as its President the Rev. S. B. L. Penrose, who graduated at Williams in 1885. Mr. Penrose declined flattering calls in the East to accept this post of difficultv and honor in the far Northwest. The College was most heartily commended by the State Association of Washington, which met at Colfax, September 19, 1894. No institution in the West is more worthy of assistance from the East. The work before it has vital relations to the civilization of a large part of our country in the immediate future. Sometime Whitman College will do, for what is sure to be the great State of Washington, what institutions like Amherst and Williams have already done in New England, and what Oberlin and Iowa Colleges are doing in the interior. The privilege of putting that institution on such a financial basis as will enable it to realize its destiny awaits some of our Christian men of wealth.

The Congregational Union of England

The English papers are full of the autumnal meetings of the various denominations. Last week we mentioned the Baptist Union at Newcastle; at Liverpool the Congregationalists have just held their anniversary. The two features which will perhaps most interest our readers on this side of the water are the address of the Chairman, the Rev. George S. Barrett, D.D., of Norwich, on "The Secularization of the Church," and the discussion on "The Bible in Modern Life," by Dr. R. F. Horton, Principal Cave, and the Rev. J. Guinness Rogers. Last spring Dr. Barrett's subject was "The Secularization of the Pulpit." It created great interest, although to us it seemed in some respects rather too pessimistic. The "British Weekly," in commenting on his two addresses, says: "No finer ones have been delivered from the chair of the Union since Dr. Dale occupied that position." In speaking concerning the secularization of the Church he considered the question of "Church and State," "The Church and Social Questions," "Was Christ a Social Reformer?" "The Labor Church," "The Pleasant Sunday Afternoon Movement," "The Worldliness of Christians," and the question of "Reunion." It was a noble address, and can hardly be condensed in the short space which we are able to give to it. Perhaps no single sentiment received more hearty approval than the one in which he declared that "reunion will never come, had better never come, if it depends on Nonconformists denying their past and abandoning their principles." The position of Dr. Barrett, like that of Dr, Dale, is that the Church as an organization cannot and ought not to try to lead in social and political movements. Such leadership belongs to individual Christians rather than to the Church collectively. The subject is worthy of profound and careful study, and we recommend all readers of the "Christian World" and the London "Independent," in which it is published, to give to Dr. Barrett's address the attention which it most richly deserves.

The Bible in Modern Life

The discussion on the Bible in Modern Life also excited great interest. Dr. Horton defended the Higher Critics, showed that all true Christians have more or less of the same spirit, and declared that the result of the critical movement was to make a higher and nobler type of Christianity rather than to in any way impair the value of the Christian Scriptures. He said that "the intrinsic devotional quality of the Scriptures can never be affected by criticism. More than this, the actual criticism of the last twenty years, so far from injuring, has enhanced the devotional value of the Bible." "The Higher Criticism, by bringing out the human element and making clear the religious evolution that culminated in Christ, has put the Bible into the hands of the diligent student as a more effectual means of communion with God. It has also brought out the historical person of Christ in such a light that he seems to live again and to speak with his own voice." That is another form of Principal Fairbairn's famous saying that criticism has given us back our Bible and our Christ. The address was received with much enthusiasm, as were also those of Principal Cave and Mr. Rogers, both of whom, in the main, seemed agreed with the positions of Dr. Horton, but to question whether he was a true representative of the Higher Critics.

A Good Example

When will those who have the arrangement of programmes on this side of the water, especially among Congregationalists, learn to follow the example set by English Congregationalists? The National Council in the United States has thus far been little more than a weak imitation of the Presbyterian Assembly. It devotes itself to useless business, and meddles with affairs which often belong in other hands. The English Congregationalists usually consider great questions, and send their delegates home inspired with new and larger thoughts. A move in the right direction was made at the last National Council in limiting the time to be devoted to business, but it did not go far enough. When we read the report of the subjects considered at Liverpool, we feel called upon to urge similar ones on the attention of the committee in charge of the meeting soon to be held in San Francisco. "The Bible in Modern Life," "Take Time to Know God," "Prayer and Duty," "Failure in Fellowship," "Prayer and Providence," "The Ministry," "The Position of Woman in our Administrative System," "Present Aspects of the Temperance Reform"—such are some of the subjects which were considered at Liverpool. They are worthy to form the programme of any convocation of Christians. Less machinery and more life is the need of Congregationalists in the United States in their National Council. And what a grand thing it would be if the Moderator of that Council were expected to give an address like those delivered from the chair of the Union in England!

Church Congress in England

The English Church Congress for the current year was held in the old cathedral city of Exeter. The Bishop of Exeter presided, and the programme, as usual, was full of interest. The two subjects which we think will be most appreciated by our readers were presented in the paper of Professor Sanday on "Biblical Criticism," and by the Earl of Nelson on "The Advantage of Reunion." We give extracts from these two papers as specimens of the work of the Congress, which is a body devoted entirely to the consideration of great subjects from the point of view of the Established Church. Professor Sanday, in speaking of the change from "vagueness to definiteness" in theological thought, said that "the critical movement of the present day is very different from the theological liberalism of twenty or thirty years ago. That liberalism had good points, but its criticism lay very much upon the surface, and was not really scientific. It reached its conclusions long before it had proved them. There is now a stricter conception of the scientific method, which in not a few instances had led back to a position of things which has far more in common with that which was supposed to be old-fashioned and out of date." As examples of this, Dr. Sanday cited the doctrines of the Trinity, the Logos or the Divine Word, the Atonement, and the union of the Christian with Christ. No criticism, he said, fairly applied to the New Testament, could ever give us an Arian or Socinian Christ. To obtain such a result we must go behind the New Testament. Speaking on "The Advantage of Reunion," the Earl of Nelson enumerated several points on which he thought the people might well congratulate themselves: (1) the greater breadth of view exhibited at the last Conference at Grindelwald; (2) the advances made toward a large conference of the leaders of the chief Nonconformist bodies and Churchmen on the basis of the Lambeth Conference proposals; (3) the Pope's last Encyclical in its recognition of Protestants as fellow-Christians though separate from the outward unity of the great Catholic Church; (4) and, last but not least, Mr. Gladstone's important article in "The Nineteenth Century" for last July, all pointing to that end.

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Books and Authors

The Familiar Letters of Thoreau[1]

The ten volumes of Thoreau's collected works which have just been published contain all his writings which have yet been given to the world, but there was lett a large amount of correspondence which Emerson had not thought to be worth printing, and had thrown aside when he edited Thoreau's letters. The letters were domestic and trivial in character, and presented a very different man from the sage and philosopher who appears on the page of serious writing. Mr. Sanborn, who, as the biographer of Thoreau, knew the value of these letters, has rightly judged that they have a value by themselves, and that they give a fuller and more familiar view of Thoreau than anything which has heretofore been published. He had a remarkable individuality. He was unlike any other person, and yet he had the good sense and kindly feeling and conscientiousness which belong to a high and strong character, and it seems to be the growing conviction of all those who have followed his career that his personality is quite as characteristic and representative of the man as anything he ever wrote. It is in this light that his "Familiar Letters" should be regarded. Thoreau lived at a time when Concord was notable for its great men. Emerson, Hawthorne, Alcott, and Ellery Channing were all there, and Thoreau, despite his eccentricities, was more or less in free contact with them. He did not have many correspondents, but the few to whom he wrote were in his confidence, and glad to learn from him all about the little things which occupied his thought. Mr. Sanborn, after a brief introduction, divides Thoreau's letters into three sections—years of discipline, the golden age of achievement, and those addressed to friends and followers.

The best way in which to give one an idea of this book is to pick out tidbits here and there which throw light upon Thoreau's character. He went to live with Emerson in the spring of 1841, and stayed there till the summer of 1843. He was again at Emerson's house from the fall of 1847 to the fall of 1848. The intimacy which he had with Emerson was perhaps as full and complete as he had with any one. Emerson liked him. He was "always on the spot, with skillful eye and hand, to raise the best melons in the garden, plant the orchard with the choicest trees, or act as extempore mechanic." "No whim or coldness, no absorption of his time by public or private business, deprived those to whom he belonged of his kindness and affection. He did the duties that lay nearest, and satisfied those in his immediate circle." It was this man who found a congenial home in the Emerson family, and, since he had no home of his own and no domestic life, it is chiefly through his letters that we know Thoreau on the social side. His first correspondence is with members of his own family. Emerson said of him in 1864: "In reading him I find the same thoughts, and the same spirit that is in me; but he takes a step beyond, and illustrates by excellent images that which I should have conveyed in a sleepy generalization." In a letter to his brother, dated July 8, 1838, he tells how he was living: "I am in school from eight to twelve in the morning, and from two to four in the afternoon. After that I read a little Greek or English, or, for variety, take a stroll in the fields. We have not had such a year for berries this long time—the earth is actually blue with them. High blueberries, three kinds of low, thimble and raspberries constitute my diet at present." To his sister Helen, in 1840, he writes: "We have met frankly and without concealment ever, as befits those who have an instinctive trust in one another, and the scenery of whose outward lives has been the same, but never as prompted by an earnest and affectionate desire to probe deeper our mutual natures."

Thoreau was fourteen years younger than Emerson, and at first there was a difference between them, but he quickly supplied to Emerson certain practical faculties in which the latter was deficient, and came to stand toward him in the office of a younger brother. This accounts for the entire freedom in which they stood toward one another. Indeed, one learns almost as much of Emerson as of Thoreau from this correspondence. The latter was deeply grateful for this friendly interest, and it is in the light of Emerson's home that we see Thoreau to advantage as a domestic man. When Emerson was in New York in the winter of 1843, Thoreau wrote from Concord: "Supper is done, and Edith—the dessert, perhaps more than the dessert—is brought in or even comes in *per se;* and round she goes, now to this altar and then to that, with her monosyllabic invocation of 'oc,' 'oc.'" Again writing to Emerson, he says: "The richest gifts we can bestow are the least marketable. We hate the kindness which we understand. A noble person confers no such gift as his whole confidence; none so exalts the giver and the receiver; it produces the truest gratitude." In this same letter he surrenders himself to a transcendental impulse in which he pours out his thoughts with more freedom than at any other time. He continues: "The kindness I have longest remembered has been of this sort—a sort unsaid; so far behind the speaker's lips that almost it already lay in my heart. It did not have far to go to be communicated. The gods cannot misunderstand, man cannot explain. We communicate like the burrows of foxes, in silence and darkness, underground. We are undermined by faith and love. How much more full is nature where we think the empty space is than where we place the solids!—full of fluid influences. Should we ever communicate but by these? The spirit abhors a vacuum more than Nature. There is a tide which pierces the pores of the air. These aerial rivers, let us not pollute their currents. What meadows do they course through? How many fine mails there are which traverse their routes! He is privileged who gets his letter franked by them. I believe these things." In all the letters he never reaches a more serious mood than this.

In some of these letters there are brief portraits of his friends. Here is one of the late W. H. Channing: "He is a concave man, and you see by his attitude and the lines of his face that he is retreating from himself and from yourself, with sad doubts. It is like a fair mask swaying from the drooping boughs of some tree whose stem is not seen. He would break with a conchoidal fracture. You feel as if you would like to see him when he has made up his mind to run all the risks." Never was a man more effectively characterized. Here is another portrait: "Brisbane, with whom I did not converse, did not impress me favorably. He looks like a man who has lived in a cellar, far gone in consumption. I barely saw him, but he did not look as if he could let Fourier go in any case, and throw up his hat.' When Thoreau was at Staten Island he wrote to his mother: "I have bought some pantaloons; stockings show no holes yet. These pantaloons cost $2.25 ready made." The most interesting period is that which Mr. Sanborn describes as the "golden age of achievement." Then Thoreau was at Emerson's and at Walden. Here is a picture of one of the Concord sages in a letter to Emerson: "Mr. Alcott seems to have sat down for the winter. He has got Plato and other books to read. He is as large-featured and hospitable to the traveling thoughts and thinkers as ever; but with the same Connecticut philosophy as ever, mingled with what is better. If he would only stand upright and toe the line!—though he were to put off several degrees of largeness, and put on a considerable degree of littleness. After all, I think we must call him particularly *your* man." When Emerson was in England, Thoreau's letters are delightful accounts of the family in Emerson's home and of the state of things in Concord. A large number of these letters are addressed to Mr. Harrison Blake, to whom Thoreau left his manuscripts. These letters are often serious and thoughtful. They present a higher phase of Thoreau than almost anything else that he ever wrote. Between himself and Emerson there was so much common sympathy that the higher thought was understood and seldom expressed; but Mr. Blake was further removed from Thoreau, and the letters to him pre-

[1] *Familiar Letters of Henry David Thoreau.* Edited, with an Introduction and Notes, by F. D. Sanborn. Houghton Mifflin & Co., Boston. $1.50.

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sent a side of Thoreau's mind and heart which is nowhere else revealed.

In Thoreau's last years Mr. Blake, Mr. Daniel Ricketson, a young artist, and Mr Cholmondeley, a young Englishman, shared his confidence more than any others, but there is little that can be quoted from his correspondence with them. In 1856 he met Walt Whitman, and in a letter to Mr. Blake he thus expressed his opinion of the sensuality which appears in many of his poems: "I do not so much wish that those parts were not written, as that men and women were so pure that they could read them without harm—that is, without understanding them. One woman told me that no woman could read them—as if a man could read what a woman could not." Thoreau is revealed in these familiar letters in a character which is entirely different from the personality expressed in his books. He is social, friendly, human, and takes a large interest in life. They bring the man nearer to view than ever before, not lowering him in our estimation, but showing that he was made of the same stuff as the rest of us, and that, in spite of all his peculiarities as a naturalist and as a member of society, he was a genuine man, taking right views of life and interesting himself in the affairs of others with a self-forgetfulness that was natural and an unselfishness that lifts him into a very high plane of being. As an addition to his biography this volume is a revelation which all his friends will greatly prize. He is seen as he was, and even the medallion, which is the best profile view of him that has ever been produced, reveals a geniality and tenderness which have not been apparent in other reproductions of his features. Mr. Sanborn has performed a difficult and delicate task with rare discrimination and excellent judgment, and this volume is an admirable supplement to the complete edition of Thoreau's writings. We now have Thoreau in his life and in his thought faithfully presented to the world, and the time has arrived when his following is increasing and he is appreciated at his proper value.

Wolfe Tone[1]

Wolfe Tone was the original and typical, we might almost say archetypical, Fenian of modern history. Born in 1763, he dates a hundred years back, but his memory is kept green, and, if these thick volumes before us do their work properly, is going to be kept in a state of emerald viridescence for a long time to come. In all seriousness, however, we wish it to be thoroughly understood that we recognize that in many ways Theobald Wolfe Tone was a remarkable man, and his career was full of adventure and of events. Alone and without influence he persuaded the French Government to furnish him with a fleet; and had they furnished their naval commander with brains, it is beyond dispute that, for a while at the least, Irish independence would have been gained. The Duke of Wellington remarked: "Wolfe Tone was a most extraordinary man, and his history is the most curious history of those times." Professor Goldwin Smith is quoted by the editor of this book, in writing of Tone: "Though his name is little known among Englishmen, he, . . . brave, adventurous, sanguine, fertile in resources, buoyant under misfortune, . . . was near being as fatal an enemy to England as Hannibal was to Rome."

Tone's public life really began with his admittance to the bar, after his imprudently youthful marriage. He says of himself: "As to law, I knew exactly as much about it as I did of necromancy." It is plain to be seen that this harum-scarum character would never drudge in any profession, least of all the legal. Straightway he plunged into politics, and hoped for a seat in the House of Commons. Though without any interest in religion, he at first ardently espoused the cause of the Roman Catholics, because it appeared to him the plainest line of political cleavage. This alliance was not long accepted as the genuine thing, and later we come across this characteristic entry in his diary: "Hear that several Catholics have been seen; run to try; find Magog, Weldon, and others to a large amount. The hair of Dr. Haliday's wig miraculously grows gray with fear of Catholics. Comets appear in the market-place. Walk the Catholics about to show them the lions. See a figure of Commerce at the Insurance Office; the Catholics mistake it for an image, and kneel down, take out their beads, and say their prayers before it; leave them at the Exchange, and go to dinner with Simms." This is an index of the manner in which this rollicking Irish boy treated the most sacred convictions of his fellow-men. Of Burke he writes in his diary: "Burke, by far the most impudent, opiniatre fellow I ever knew." Tone wanted to have everything his own way. He found most persons bores after a short acquaintance. In one sentiment he never changed: he always hated England with determined and increasing hatred. The Bantry Bay failure was his Waterloo. Henceforward he saw no hope of Irish independence and personal success. His last expedition was from the first entirely hopeless, and made only from the conviction that he ought to go, although the end for him must be death. His arrest, trial, and execution were inevitable consequences which soon followed. Not the political career of Tone, but his curious character, and the customs and habits of his day, are what may be expected to interest the average American reader of these volumes. Tone's existence in America—for his wife and children for some time resided at Princeton, New Jersey—will also attract the curious student of the temper and forces of our early National life. The great moral lesson of a life like this is not so obvious as the political; indeed, it is not on the surface of the writer's memoirs.

Tone was always without money. He could not keep a shilling. Nevertheless, he managed to fill a space not inconsiderable in the history of his own day; he contrived to shake two great nations, and to become for a short time the most forceful if not the most conspicuous man of his generation. This proves how small a part the material side of life has to play in an effective career. True, Tone failed, but that was due in no way to his lack of means. The wealth of the East India Company would not have brought him success. All that he effected was the result of his personal power. He could not extricate himself from the communal sin of centuries, and he had to suffer the penalty. The social law is inexorable. By suicide he escaped hanging as a rebel and traitor in his thirty-fifth year, November 11, 1798. These two large volumes are well edited and elucidated, and furnished with some good portrait pictures. It was well worth the trouble to edit and republish them for our generation.

[1] *The Autobiography of Theobald Wolfe Tone, 1763-1798.* Edited, with an Introduction, by R. Barry O'Brien. 2 Vols. Charles Scribner's Sons, New York. $7.50.

An Honest Dollar. By E. Benjamin Andrews. (Student Publishing Company, Hartford.) The title of this book tells why it was written. President Andrews could not have thrown himself into the agitation for the remonetization of silver if he did not recognize that the question is fundamentally one of morality. It is because honesty requires that the standard of value should preserve uniform value that he protests against the alteration of this standard through silver's demonetization. With all the old economists, as well as with the Farmers' Alliance, he recognizes that the same amount of money ought steadily to represent the same amount of property. Those who produced in the past are entitled to the property they produced—no more and no less. If they exchange this property for money, they thereby gain no additional rights. The owners of houses or goods never dream of asking that the community shall increase their property because the efficiency of labor is increasing, and the owners of money have just as little right to ask that their property shall be increased because the efficiency of labor is increasing. Just how much increase of the currency is necessary to secure for it uniformity is a question to be discussed by specialists and to be decided by experience. But every man has at hand the means of determining whether such a standard has been secured. If prices as a whole have been kept steady, the standard has been honest. Neither borrower nor lender has been despoiled to enrich the other. But if prices have materially risen or materially fallen, then one or the other has been despoiled. The monometallists simply throw dust in men's eyes when they talk about the increased use of bank-notes

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making needless the old use of silver. This could be true only if the increased use of bank-notes had been sufficient to keep the value of money from rising. If it has not, then the standard has been an unjust one, and the legislation excluding silver from the currency to the enrichment of creditors at the expense of borrowers is a wrong which both justice and humanity demand shall be righted. This is the important moral truth presented by President Andrews's book, and the clearness and strength with which he presents it gives to the volume its chief value. There is another truth urged, however, which has much economic importance. It is the logical unity of tariff reform and bimetallism. To many persons it has seemed an anomaly that the believers in tariff reform, which, taken alone, involves lower prices, should so generally be the believers in bimetallism, which prevents lower prices. President Andrews shows most clearly that there is all the difference in the world between lower prices due to increased plenty of goods, and lower prices due to increased scarcity of currency. The production of wealth ought to be increased in every possible way, but the currency ought also to be increased so as to preserve uniformity of prices and secure to every one the property that he produces. So far as we know, the connection between tariff reform and currency reform has not been brought out by any other writer in English, and although De Laveleye has developed it in quite another way, President Andrews's observations are as original as they are convincing. We heartily recommend the volume.

The Woman's Book, which has just come from the press of Charles Scribner's Sons, New York, is in two volumes of 400 pages each, very attractively bound and illustrated, and with a pleasing cover-design by Miss Alice Morse. A partial summary of the contents, with the names of some of the well-known authors who contribute to this book, will give the reader an idea of the scope and nature of the work. Such interesting and suggestive subjects are treated here as Occupations for Women, Women in their Business Affairs, Housekeeping, Social Life, Hygiene in the Home, the Training of Children, the Education of Women, Books and Reading, etc., etc. Among the names of writers are those of T. W. Higginson, Constance Cary Harrison, Lyman Abbott, Helen Churchill Candee, and many others, each of whom speaks with undoubted authority on his or her special subject. When one notes among the illustrators such names as W. Hamilton Gibson, Mrs. Candace Wheeler, F. S. Church, Louis C. Tiffany, and Dora Wheeler Keith, it is unnecessary to comment on the merit and excellence of the illustrations. Miss Margaret Armstrong and Miss Alice Morse contribute some pretty book designs. We have no knowledge of any book heretofore published, dealing with subjects that specially concern women, that is so comprehensive, practical, and suggestive as this. We can name only a few chapters which seem to us of special value to housekeepers and mothers. In "Hygiene in the Home," by J. West Roosevelt, M.D., this well-known New York physician gives valuable information on such subjects as physical right-living, cleanliness, ventilation, the feeding and care of infants, etc. In "The Training of Children," Mrs. Kate Douglas Wiggin discusses the early training of the child from its infancy until sufficiently developed in mind and body to leave the kindergarten, in her irresistibly bright and charming way. Mrs. Wiggin has so long been associated with kindergartens in both the East and the West that her opinions on this special branch of children's education are of great value. Mrs. Lillian W. Betts makes housekeeping a science in her article on that subject; any woman conducting her household according to the rules prescribed by Mrs. Betts could not fail to have an attractive home. Mrs. Harrison's chapter on "Social Life" gives many hints on such subjects as Dinners and Dinner-Giving, Weddings, Suitable Dressing, etc., etc. Subjects of a broader scope are treated in a chapter on "The Education of Women," by Lyman Abbott, and that on "Books and Reading," by Thomas Wentworth Higginson. Mr. Higginson's article will be read with unusual interest by the intelligent woman who wants to be still more intelligent. The hints as to what books to read, and the delightful talk about books and their authors, are of the greatest value, and full of the charm with which Mr. Higginson's readers are so familiar. There are so many good things in the book that we have been able to name only some of them. The work is comprehensive, modern, reasonable, and thoroughly attractive.

The Rise of Modern Democracy. By Charles Borgeaud. Translated by Mrs. Birkbeck Hill. (Charles Scribner's Sons, New York.) Professor Borgeaud, of the Faculty of Law at Geneva, has described the rise of democracy in Old and New England with a political insight next to impossible in any Continental country except Switzerland, and an attractiveness of style next to impossible among any people except the French. There is nothing of the pedant in his judgments as to what has really made democracy a power in Anglo-Saxon civilization. In no degree does he attribute it to the study of the literature of Greece or Rome. He recognizes that the men who fought for democracy in Old England and in New England were the Puritans, and that religious convictions gave birth to and nourished the political convictions they entertained. Presbyterianism was democratic. The doctrine that every man is directly responsible to God and supremely bound by his own sense of what God ordains is as inconsistent with monarchy as with papacy. James I. showed a just sense of the consequences of Presbyterian doctrine when he flew into a passion at the mention of Presbyteries, and declared that the Scotch Presbytery "agrees with monarchy as well as God with the devil." But the democracy of the Presbyterians bordered on aristocracy when contrasted with the political ideas of the Independents or Congregationalists. It seems strange in our day to read the Presbyterian expressions of contempt for these "levelers," as they term the Congregationalists. In church matters the Congregationalists made democracy absolute by placing the affairs of each congregation under the control of a majority of its members. It was the Congregationalists who furnished the recruits for Cromwell's army, and furnished him throughout the country with the moral and intellectual support which made his triumph inevitable. Professor Borgeaud prints in full the "agreement of the people" in which the Congregationalists of Cromwell's army embodied the principles for which they were contending. These principles were more democratic even than the present Constitution of Great Britain. Not only was the sovereignty of the people proclaimed, but also a Parliament elected every two years was demanded, in order that the will of the people might always be supreme. After Cromwell had been placed in power he abandoned the democratic doctrines of the Congregationalists who had won his victories, but the ideals for which these religious democrats contended speedily triumphed in the commonwealths of New England, and are now triumphing in Old England as well.

Literary Notes

—The son of Lady Henry Somerset, who is but twenty-one years old, is writing a book about his explorations in the Hudson Bay district.

—Mr. Crockett has written a new story, to be entitled "The Men of the Moss-Hags." The Appletons will publish his "Lilac Sunbonnet" at once.

—Mr. Gosse's new volume of verse, "In Russet and Silver," is dedicated to Mr. Robert Louis Stevenson under a name by which the Samoans know him—Tusitala, or "The Story-Teller."

—Mr. William Watson's verse printed within the current year in the "Spectator," the "Daily Chronicle," and the "Yellow Book" will be collected into a volume to be entitled "Odes and Other Poems."

—Ex-Secretary Richard W. Thompson, of Terre Haute, Indiana, is about to publish a book entitled "Personal Recollections of Sixteen Presidents." Mr. Thompson was eighty-five years old last June.

—In his recent lecture in Chicago Dr. Conan Doyle said that he regarded Hardy and Meredith as the deans of the literary faculty in England, the legitimate successors of Dickens and Thackeray, though Stevenson has had the greatest influence upon the style and thought of the younger writers. The latter author, Dr. Doyle added, has proved himself master both of the short story and the novel, in this respect differing from Kipling, who has not yet shown his ability to paint on a large canvas.

—Messrs. Macmillan & Co. announce a series of Economic Classics, shortly to be published under the editorial direction of Professor W. J. Ashley, of Harvard University. The series will include selected reprints from Adam Smith, Malthus, and Ricardo, from the work of older English writers on economic themes, and translations from important foreign works in the same department. There will be biographical and bibliographical notes, and the volumes, which will be uniform in style, will be published at seventy-five cents each.

—In the "Strand Magazine" for October appear many interesting specimens of Carlyle's handwriting. They range from 1809, when he was a thirteen-year-old school-boy, to 1875, when he was eighty. Perhaps the most interesting extract shown in facsimile is from a letter written in 1840, in which Macaulay's political essays are criticised. "One thing," he writes, "struck me much in this Macaulay—his theory of Liberal Government. He considers Reform to mean a judicious combining of those that have any money to keep down those that have none. 'Hunger' among the great many is irremediable, he says. That the pigs be taught to *die without squealing*, then, is the sole improvement possible according to him."

[For list of Books Received see page 723]

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Correspondence

What is Religious Teaching?

To the Editors of The Outlook:

You lately made some statements in relation to the amendment adopted by the Constitutional Convention prohibiting sectarian appropriations which I do not understand. You say it is not difficult to determine what a religious denomination is, but it would require a construction of the courts to determine what religious teaching was if that had been excluded from the public schools; that it is not difficult to determine what is meant by a denominational tenet or doctrine; and that all religious truth necessary to develop the character essential to make a good citizen is held in common by all Protestant and Roman Catholic denominations. Now, I am at a loss to know what single statement of religious belief or truth can be made at the present time which is acceptable to all Protestant and Catholic denominations. It does not seem to me true that it would be more difficult to define religious doctrines or tenets than denominational doctrines or tenets. If the majority of the Constitutional Convention had sincerely desired to stop the use of the public schools for propagating religious creeds, they could have done it by substituting "religious" for "denominational" in the last clause of the section. That would have treated all alike, and struck at the root of the trouble. As it now stands, it is so worded as to cut off appropriations for Roman Catholics and leave a combination of different Protestant sects in control of the schools, with the privilege of introducing into them the so-called undenominational doctrines, whatever they may be interpreted to be. I believe an investigation of the facts would show that the religious services of all of our teachers, institutes, and normal schools of the State which are supported by public funds and control the religious instruction of the common schools, are in the management of a few denominations, who represent only a minority of the religious population of the State.

Your article referred to above assumes that if the proposed amendment is acceptable to both Protestants and Catholics it is sufficient. And this was assumed in all the discussions in the Convention, so far as I know, notwithstanding the fact that the last census makes the total communicants and members of all religious denominations, including Spiritualists, Jews, Ethical Culturists, etc., only 36 per cent. of the population of the State; 64 per cent. are outside of all organizations and represent all classes of views on religious questions. All of these have equal rights, or should have, in the public schools, as all are taxed to support them and are compelled to send their children to them unless able to send them to private schools. Of this 36 per cent. of the population comprised in the various organizations, 19 per cent. are Roman Catholic communicants, 1 per cent. are Jews, about 1 per cent. represents the unevangelical churches, Spiritualists, and Ethical Culturists, and 15 per cent. all other religious bodies. It must be remembered that these statistics were not gathered by a census of the religious connections given by a statement of the individuals, as this was not allowed under the Constitution. The records of the churches were the source of information. It follows, therefore, that many would be recorded in more than one place, and many included either no longer living or acting with them. The statistics cannot be depended upon, therefore, as wholly accurate, and would necessarily be exaggerated rather than the reverse. The plain fact appears to be that this proposed amendment is made in the interest of the religious views of only a small minority of the people of the State.

Again, to prohibit the teaching of denominational doctrines or tenets gives an implied permission to teach religious doctrine if the authorities do not construe it as denominational. It is true that religious creeds have often been taught in our public schools and at public expense heretofore, but such teaching has not yet been sanctioned by the Constitution. This is, therefore, a step backwards, and a step towards the establishment of a religious State government. The present Constitution prohibits interference with the "free exercise and enjoyment of religious profession and worship, without discrimination or preference." This clause is retained in the amended Constitution. The new section sanctions appropriations for teaching certain religious doctrines, and prohibits the teaching of certain other religious tenets. This is certainly authorizing discrimination and preference. The question may well be raised, it seems to me, which part of the Constitution is to have preference—the section which forbids discrimination between religious beliefs, or the one which approves and legalizes appropriations for propagating certain religious beliefs and forbids the teaching of others at public expense? L. D. B.

We do not know of any better definition of religion than that of one of the old Hebrew prophets—"to do justly, love mercy, and walk humbly with God." If there is a minority in the State of New York who do not wish their children inspired to live just, merciful, and humble lives, the minority is so insignificant that it may well be disregarded by the people of the State.—THE EDITORS.

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Tritheism and the Trinity

To the Editors of The Outlook:

I was born and bred a Trinitarian, am to-day a member of a Baptist church, and still believe in a triune God; but for some time I have been conscious of a change in my thought and feeling in connection with this great doctrine. Somehow the thought of God, my Creator, my Father, He who sits upon the throne of the universe, He who sent his Son into the world, overshadows my thought of Christ, the man, and even the Holy Spirit. In prayer I constantly find myself forgetting Jesus and bowing my soul before God. It would be a relief to think on only One and not of Three.

And yet, when I fix my mind upon Jesus, I cannot escape the conviction that he was divine—God in human nature; but did I not by an effort of the will keep him in mind, it almost seems as though God would absorb my life and thought.

Am I drifting away from the truth? Am I unfitted to do Christian work in an evangelical church? To whom should I pray? To whom should I commit my soul, my life, my service? Can you help me?

J. R. C.

We should judge that you are escaping from tritheism, not drifting away from the truth. Tritheism is the doctrine that there are three Gods, and it is very common among persons who suppose themselves to be Trinitarians. Trinitarianism is the doctrine that there is one God, who is revealed to us in three manifestations which correspond to some reality in the Divine Being not well understood by us. You need not trouble yourself about the question whether your prayer should be addressed to the Father, the Son, or the Holy Spirit. There are not three different individuals who are jealous of each other and watching to see that they get their fair shares of human veneration. For fuller response we refer you to a sermon on the Trinity published in The Outlook of the 6th of August, 1892.—THE EDITORS.

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A Sacramentarian on Schism and Heresy

To the Editors of The Outlook:

In your admirable criticism of Mr. Gladstone's article on schism you assert that sin and salvation rather than the Trinity and incarnation are the true basis of Church union. Are not all four essential to the existence of a Church of Christ?

The Church is the company of sinful men in the process of salvation from sin. They look to God, the Father, as the source of being and salvation. They look to Jesus, God in the flesh, as the author of salvation. They see that sin in them stands in the way of salvation. They confess that God, the Holy Spirit, is the agent of salvation.

Upon these four points thus stated all Christians agree, and they are the four corner-stones of the Church. Why are we not one Church?

Because, while all Christians agree that the Father is the source, and that Jesus is God in the flesh, the author of salvation, Christendom divides over the *nature* of that thing we call *sin*, and as radically over the *way* the Holy Ghost *works* our salvation. We disagree as to the nature of the disease and how to obtain and apply the remedy.

The sacramental party teach that sin affects the whole nature of man, body and soul. It is hereditary in Adam's race. The non-sacramental party assert that it affects the soul only. It is individual and resides only in the will or soul.

To the sacramentalist the disease is constitutional, physically and spiritually. To the non-sacramentalist it is only functional and spiritual.

To the sacramentalist, both word and sacrament, a spiritual and a physical agent, are necessary to sin's cure. To the non-sacramentalist the word only is sufficient, a spiritual remedy. So the one uses the Lord's Supper as his chief instrument; the other, the Bible. The one sets up the Lord's table, the other the pulpit, in the chief place in the church.

All agree that the Holy Spirit works our salvation, but the sacramentalist teaches that he does his work through men and the sacrament. In the historic ministry he resides, through them he speaks. They are his agents of our salvation. He is in them and in the sacrament.

The non-sacramental party teach that He works directly upon the soul of each individual, that he needs no agent, and is in none. The disagreement is over questions of fact. Is sin of nature, body and soul, or is it only of the soul or will? Does the Holy Spirit come to us through physical agents in the Lord's Supper, or only in words of truth spoken to the mind?

Is the Holy Ghost in the ministry, and does he work and speak and save through it, or is he only invisible, and does he work only without human agency?

Until Christians answer these questions alike there can be no unity of faith or work.

I. A. B.

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Ascension Robes Again

To the Editors of The Outlook:

To aid in deciding the question, "Did the Millerites have ascension robes?" I write to say that my wife was living and attending school at East Mendon, N. Y., in October, 1844, and knows that a Millerite family (named Daggett, she thinks) had ascension robes prepared for the father and mother, but not for the children. She saw the robes, and was told by Mrs. Daggett that others of that faith also had them. O. S.

To the Editors of The Outlook:

In response to your expressed wish for further information upon this point, I will say that in 1844 I was eighteen years of age. My father was a pronounced "Millerite," and did not, until the day on which he died, abandon the belief that he should see the second coming of Christ in the flesh. He did not prepare ascension robes, but that such were prepared and worn on "the tenth day of the seventh month," 1844, I fully believe. The matter was common talk and generally accepted as a fact. The location was Cleveland, Ohio. I send this for what it may be worth. J. C. R.

Dayton, O.

To the Editors of The Outlook:

I am pretty well posted in the ridiculous charges that were made against the Millerites, but I never heard that they believed that the Lord's vision was so defective that he would not readily recognize his own unless they wore a peculiar garb, and that sinners stood a chance of "going up" if they were but clad in ascension robes. This surpasses anything I ever heard about Millerism. Now, does it not stand to reason that a "looker-on" at a Millerite gathering, who "for several hours had been nearly scared to death," and was in such a mental state that an ascension robe would have been thankfully bought and put on, was in exactly the condition to see, not

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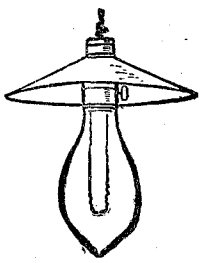

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only long flowing robes, but a good deal more? Is "1844" quite sure that the Millerites did not have dinner-baskets under their drapery? and bags for their Bibles and tracts? Those who saw ascension robes were always those who were determined to see them; who went out to see them; and who have been telling the story of what they saw for some fifty years. But you will not find any one who believed in the doctrines of William Miller who ever saw an ascension robe, save upon those hilarious young men who used to turn out occasionally dressed up in them, and blowing horns, to break up the camp-meetings. The newspaper humorist of the day always represented the Millerite in an ascension robe. There was a popular cartoon conspicuous on a main street in Boston after Elder Himes, *the* leader of the movement next to Father Miller, came back from the World's Congress of Religion in London in 1844 (when a considerable amount of money was raised by the English Adventists for the cause), representing him in an ascension robe, held fast to earth by Satan and his money-bags, while the saints were going up all around him—these words coming out from the mouth of Satan:

"Joshua V.
Must stay with me."

The word of Father Himes ought to be taken on this subject of ascension robes. There was not a company of the believers in the land that he did not visit many times, and he never saw, nor could he find, an ascension robe among them.

AN OLD MILLERITE.

Notes and Queries

After reading of the terrible calamity which befell the people in the fire-swept regions of Minnesota, the beautiful words of Psalm xci. kept running through my mind. It is certainly not improbable that quite a number—honest, God-fearing persons—out of the many hundreds who perished had read this selection at their morning devotions in the family circle, and, trusting calmly and hopefully in the promise, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," had gone forth to their daily labor only to be overwhelmed by "the destruction that wasteth at noonday." Were they exceeding their duty or privilege in resting their faith in these promises? Is all the beautiful imagery of this Psalm nothing but imagery? In the light of what belief or idea should it be read?

E. C. D.

The Psalms were the hymn-book of the Second Temple. Their "promises" are not a communication from God above the world, but from God in the world, from the Spirit in the hearts of believers, the confession of the faith which the Psalmist is taught by the Spirit to cherish. Their language, so far as concerns our relation to our physical environment, must of course be taken with obvious limitations. Sickness and death would be impossible were the language of such psalms to be literally fulfilled. On the one hand, we must qualify the popular notion of "evils" by Socrates's principle that "no evil can ever befall a good man," and by Paul's principle that "all things work together for good to them that love God." On the other hand, we must admit that religion directly secures us from many pains and troubles, since "godliness has the promise of the life that now is and of that which is to come."

I think I noticed some time ago a reference in your paper to "The Republic of God," by Mulford. Please let me know something of the nature of the work, and your opinion of it. Also of Dr. Ladd's "What is the Bible?" and whether Dr. Ladd and Dr. Mulford are classed with the old or new school of theologians.

A. H.

Dr. Mulford gave his book the sub-title of "An Institute of Theology." It is a sketch of Christian doctrine on Biblical lines, and in a real but not professed harmony with the evolutionist conception of the world. The effectiveness of the argument is in the author's peculiar mode of putting things, not in ordinary logical forms, but in an oracular style, like that of a Biblical writer. Dr. Ladd's book is an abridgment of his larger work, "The Doctrine of Sacred Scripture." It discusses the component parts of the Bible and the general subject of Revelation in a succinct way and in sympathy with the conclusions of modern learning.

Will you kindly give a sketch of the arguments of Celsus and Porphyry against Christianity?

M. V. H.

Celsus (about A.D. 180) charged the Christians with being unphilosophical and credulous, fancying that they were the center of interest in the universe. He ridicules the miracles, and taunts the Church with its divisions and conflicting opinions and anthropomorphic representations of Deity. Porphyry, a much nobler spirit, directed his attack, not against Christ, nor what he believed to be Christ's teachings, but rather against the Christians of that day (about A.D. 270) and their sacred books, which he regarded as the work of ignorant men or deceivers. With his criticism some bitter truth was blended, which caused him to be regarded as a specially rabid enemy. The works of both Celsus and Porphyry have perished, and are known only by their quotation in Christian writers.

Will you give a list of books suggestive for a series of sermons on Old Testament characters?

G. K. M.

Geikie's "Hours with the Bible," Stanley's "History of the Jewish Church," the "Men of the Bible" series, published by A. D. F. Randolph, New York.

Will some of your readers inform me in what poem on Shelley the following lines occur? I have read them somewhere:

"The light from rainbows ne'er will show the path.
The light from Shelley's verse was pale and specter-like,
Not the strong glow that comes from Christ."

These are not quite the words, I fear, but near enough for any one familiar with the poem to help me out.

E. H.

Will some one please inform me, or tell me where I can get the information, concerning the raising of osier or willows, and their manufacture?

G. H. N.

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Robinson's New Intellectual Arithmetic 35 cts.
Sabin, Stewart B., and C. D. Lowry. Elementary Lessons in Algebra. 50 cts.

THE BAKER & TAYLOR CO., NEW YORK

Leffingwell, Albert (Albert Tracy). Rambles through Japan Without a Guide. $1.50.

C. W. BARDEEN, SYRACUSE

Kennedy, John. Must Greek Go? 50 cts.
Bardeen, C. W. Handbook for School Trustees of the State of New York. 50 cts.

CONGREGATIONAL SUNDAY-SCHOOL & PUBLISHING SOCIETY, BOSTON

Dexter, Morton. The Story of the Pilgrims. $1.25.
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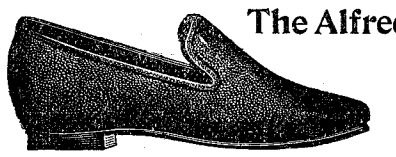

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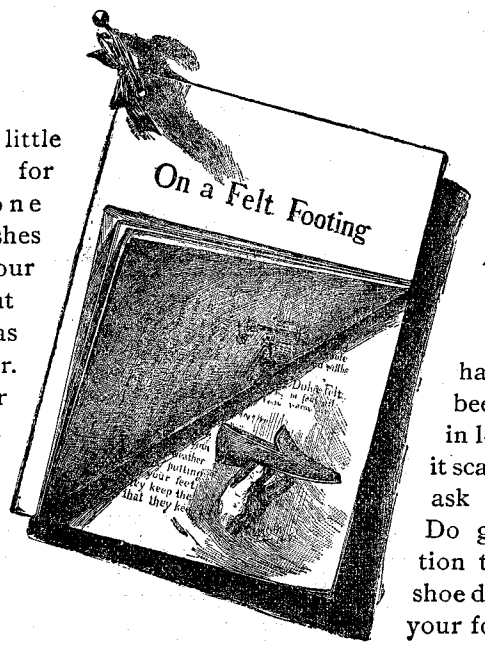

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The Spectator

The Spectator happened to speak the other day of the annual Indian Conference, which has just been held at Lake Mohonk, to Major J. B. Pond, the lecture magnate—we have sugar magnates, railroad magnates, mining magnates, why not a lecture magnate?—who is introducing Conan Doyle to the platforms of this country. The Spectator mentioned the fact that the Mohonk Indian Conference has been concerned for many years in the welfare of the Indian. Major Pond replied: "I have seen the time when I wasn't very much interested in Indian welfare. When I was a boy on my father's frontier farm in Wisconsin, we didn't consider the welfare of the Indian any more than the Pennsylvania farmer considers the welfare of a rattlesnake. I recall one afternoon, when I was helping my father mow in the hay-marsh, that our dog Tige came trotting towards us with his neck ruffled up, and the hair upon it standing on end, growling as a dog only can growl when something serious requires attention. My father and I immediately went up to the house, and there sat my mother milking a cow, surrounded by half a dozen stalwart Indians. The Indians had driven the cows up from the pasture, and had compelled my mother to provide them with fresh milk to drink. My father did not know what fear of an Indian was. He took the rifle which he was carrying—for his rifle was always at hand—and, putting the muzzle at the breast of the nearest savage, with the weapon at full cock, he told them in forcible language to leave. His attitude and expression were such that the Indians, although armed with such weapons as they carried in those days, made not the slightest resistance, and left the farm." If Major Pond will only tell Dr. Doyle some graphic stories of this sort, perhaps we shall have Sherlock Holmes resurrected and doing astonishing work as an Indian scout.

❀

It is said that the days have gone by when second-hand book-stalls furnish the fabulous treasures and the hours of pleasure which book-lovers have gotten out of them in the past, but a recent experience of the Spectator's goes to indicate that the dealer in discarded volumes is still worth the attention and consideration of bibliophiles. A friend of his who is connected with one of the largest publishing and book-selling firms of New York, and whose name is well known to the readers and lovers of Charles Lamb in this country, paid the Spectator a brief call the other morning, and in the course of the conversation referred to a vellum-covered duodecimo volume which he held in his hand. "This volume," said he, "is a find. I picked it up a few moments ago at a second-hand book-store, while walking down Broadway, for fifty cents, and we have its mate for sale in our store at ten dollars!" The book proved to be a prose translation of the "Rubáiyát" of Omar Khayyám, by Justin Huntly McCarthy, M.P., and published in London by David Nutt in 1889. Its appearance is striking at the first glance. The entire volume is printed in capitals, and that this innovation makes slightly difficult reading shows how great a slave to custom the eye is.

❀

Lovers of the "Rubáiyát" of Omar Khayyám, who, of course, know it chiefly through Fitzgerald's translation, would probably find the first third of Mr. McCarthy's volume its most interesting part—that is to say, his introduction, in which he gives a lively account of the way in which the English-speaking world discovered Omar Khayyám. It seems that Edward Fitzgerald's beautiful poetical translation was published first in 1858 by Bernard Quaritch in a small quarto pamphlet without the author's name, "and it was a most uncompromising, hopeless, dismal failure," says Mr. McCarthy. "It found no buyers at its published price of five shillings, it found no buyers at four shillings, at three shillings; it ran a rapidly descending scale without appealing to the public, which would even have none of it at sixpence. At last it dropped into that pitiful purgatory of luckless books, the box marked 'All these one penny each,' which is very much more than three stages more degraded than the 'fourpenny box' of which Mr. Andrew Lang sings. At a penny each the two hundred copies of Omar Khayyám which had been printed were at last forced into the hands of a reluctant public. Alas and alas! The man who could buy those two hundred copies back now at a guinea a copy would be making a magnificent and unhappily impossible bargain. The last time I saw a copy of the first edition quoted in a catalogue it was priced at four guineas, and I do not imagine that it would be easy to get one at that price now."

❀

Like every work of genius, the neglected pamphlet made its own way; fell into the hands of men who recognized its wonderful quality—men like Dante Gabriel Rossetti, Algernon Charles Swinburne, and Captain Richard Burton. The result was that a second edition was published in 1868, a third in 1872, and a fourth in 1879, and the fame of Omar and of Fitzgerald was secure. Mr. McCarthy points out that Fitzgerald's modesty was so great that on none of these editions did his name appear upon the title-page, and for a long time only a very few knew his name in connection with that of Omar Khayyám. The finest edition of Fitzgerald and Omar—for their names ought to be coupled together—probably ever printed is the large quarto published by Messrs. Houghton, Mifflin & Co., with Elihu Vedder's wonderful illustrations. The same firm also issue a smaller edition which is an exact reprint of the first and fourth English editions. This is the form of the "Rubáiyát" which the American book-lover has and will put into his library. Omar himself, Mr. McCarthy tells us, was born early in the eleventh century, and was for a long time known as a philosopher and a mathematician rather than as a poet. Mr. McCarthy's prose translation of the "Rubáiyát" is the best possible proof that much of the beauty of Omar's poem as known to English readers is due to Fitzgerald, for the poetic form of Fitzgerald's translation takes away all the sharp edge of pessimism and melancholy which permeates Omar's quatrains, notwithstanding their profound and penetrating wisdom. The very first quatrain of the "Rubáiyát," as Mr. McCarthy translates it, is as follows:

> Since it is the fate of man upon this hateful earth to feed on sorrow and to vex his soul, he must be accounted happy who departs swiftly from the world, but he most happy who never comes into the world.

❀

Curiously enough, this little volume, which the Spectator has borrowed from his friend and has before him as he writes, contains on the fly-leaf the name of a young woman journalist of New York, with the date July 16, '89. Why she should have let so engaging a companion as Mr. McCarthy's book leave her it is hard to tell. Perhaps Omar is not sufficiently "up to date" to satisfy the demands of a New York daily journalist of the female sex. It is interesting, in connection with this work of Mr. McCarthy's, to note that he has just married a famous skirt-dancer in London, and has become a member of Mr. Augustin Daly's theatrical company in New York. Mr. McCarthy has had a varied career. He is a son of Justin McCarthy, who wrote "A History of Our Own Times." He has, as the letters on the title-page of his translation of Omar indicate, been a Member of Parliament; he projected and partly wrote a history of the French Revolution, which was like Carlyle's in one respect at least, that it was violently attacked by the critics—so violently, indeed, that we believe the history was never completed. He has also written one or two very melodramatic novels. That he should "plunge into Persian," as he did, in order to make a literal prose translation of the "Rubáiyát," is one of many indications of his versatility and talent. In whatever work Mr. McCarthy does in the most recently chosen of his numerous professions, he cannot have before him a better motto than the following quatrain of Omar's which Fitzgerald gives us—a stern truth that too many of us are apt to forget:

> The Moving Finger writes; and, having writ,
> Moves on: nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
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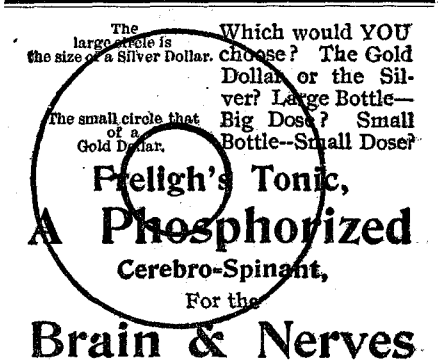

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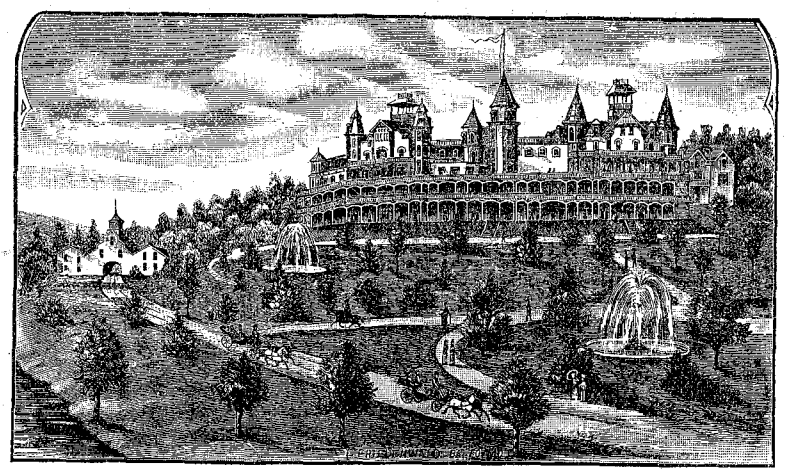

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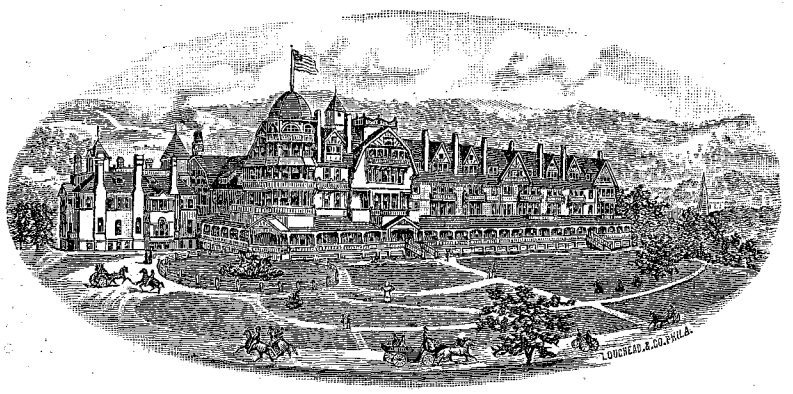

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Walks and drives through the piney woods.
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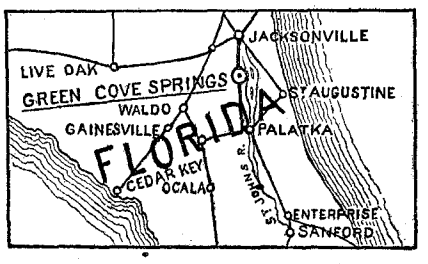

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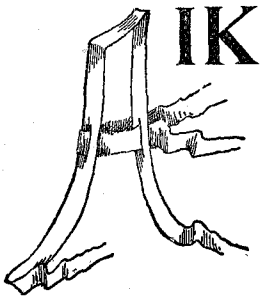
Turkish, Roman, pine, salt, iron, sulphur, electro-thermal, and all hydro pathic baths; electricity in all its forms; massage. Open fireplaces; sun parlor; electric bells; electric lights in all public rooms; Alderney milk and cream. Open from October 1 to June 1, with or without treatment. Medical superintendence by H. H. CATE, M.D. For information and circulars address Miss C. W. STEVENS, Manager.



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Highland Park Hotel

OPEN NOVEMBER 15th

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(For other advertisements in this department see following page.)

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Clear, Sunny Days in the Blue Mt. Country

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WATER GAP SANITARIUM

If you are unwell, we can help you. We have the best of climate, a comfortable home, and 35 years' experience. Rates are most reasonable. Information gladly given. Address Dr. F. WILSON HURD, Minsi, Pa.

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AIKEN, S. C. Busch House
$2 per day. Special rates by week. Electric lights, etc. Thoroughly renovated. HENRY BUSCH, Prop.

PEBBLE LEDGE Aiken, S.C.
Select winter boarders. References required and given. New house with modern conveniences. Address P. O. Box 176.

Miss SEDGWICK'S COTTAGE
Private Board
St. Thaddeus Square, Aiken, S. C.

SUNNY CLIFF AIKEN, S. C.
Mrs. Lawton would be pleased to communicate with any one desiring private board. House rented entire if desired.

WEST VIEW AIKEN, S. C.
Private Board. Accommodates 30. Near Highland Park Hotel.

UFTON COURT, Camden, S. C.—Old-fashioned Southern home, beautifully situated, half a mile from depot, post-office, etc. Charming walks and drives. No malaria. Sandy soil and pines. For terms, Northern references, and printed matter address
Mrs. ROGER GRISWOLD PERKINS.

Perhaps you don't get much exercise
and feel the lack of it?
Why don't you
DRINK
Saratoga Vichy?
Promotes appetite and digestion.

For circulars address
SARATOGA VICHY SPRINGS CO.
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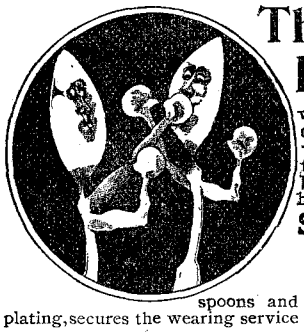

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where the wear comes. The silver, inlaid in the back of bowl and handle of our
STERLING SILVER INLAID
spoons and forks before plating, secures the wearing service of solid silver.
Guaranteed 25 years.

Patented.
Each article stamped on the back:
E. STERLING INLAID HE.
All jewelers. Made only by
The Holmes & Edwards Silver Co., Bridgeport, Ct.
Salesrooms 2 Maiden Lane, N. Y. Full line of our goods to be seen.

John Bruce Ford

Early readers of The Outlook under its former name of "Christian Union" will regretfully recognize in the announcement of a recent death the name of the head of the firm of J. B. Ford & Co., the originators of the paper. Born in 1816 at Beckington, Somersetshire, England, Mr. Ford died in Brooklyn October 25, 1894, in the seventy-ninth year of his age. He came to this country forty-three years ago, representing here the London publishing house of Tallis & Co., and their system of selling books by subscription. Not long after, he became connected with the house of D. Appleton & Co., and was with them sixteen years, during eleven of which he was the head of their subscription department. In 1867 he united with his brother-in-law, John H. Pulesston (then a New York broker, now a London banker and Member of Parliament for Devonshire), Samuel Wilkeson, John R. Howard, and his own son, Edward L. Ford, to found the publishing firm of J. B. Ford & Co., the immediate object of which was to publish Henry Ward Beecher's "Life of Jesus the Christ."

The firm was enterprising and successful, publishing books by Horace Greeley, William Cullen Bryant, Edward Eggleston, Harriet Beecher Stowe, several of the Beecher family besides Henry Ward, and other prominent writers. They issued "Plymouth Pulpit" (Mr. Beecher's sermons, in weekly pamphlet form), and founded The Christian Union. In 1878 the house reorganized under their present style as Fords, Howard & Hulbert; and, while maintaining the earlier list of authors, have issued books from writers well known to The Outlook's circle of readers: Lyman Abbott, A. H. Bradford, Judge Tourgee, R. W. Raymond, Dr. John Lord, the historian, etc. In 1880 Mr. Ford's son Edward died, and, as he had been a most suggestive planner and indomitable worker, the loss was a great one. In 1888 Mr. Ford found the burden of years, with delicate health, to be oppressive, and he withdrew from the concern. The disease which finally closed his days was already upon him, and by gentle degrees loosened his hold upon life.

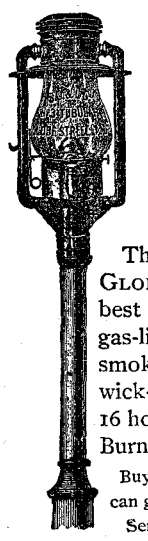
Scrupulous about assuming any formal creed, Mr. Ford never joined any church; but his life was that of a Christian gentleman—upright, kindly, thoughtful for others, "diligent in business, fervent in spirit, serving the Lord"—according to his singularly pure and sensitive conscience. He was a great lover of nature, especially of flowers, and while he spent his winters in Brooklyn, his summers were enjoyed at his place on Lake Ronkonkoma, L. I. A very happy man in his domestic relations, useful and honorable in all his business dealings, he leaves a good name and a memory beloved by all who knew him.

Special Training

The managers of the Berkeley Gymnasium for Young Women, 23 West Forty-second Street, New York City, offer the opportunity of special classes to young women who propose giving instruction in Girls' Friendlies and Working-Girls' Clubs. The instruction will be given by Miss Elliott, of the Berkeley Club, and the pupils will have the benefit of ten-minute practical talks by the Director of the Gymnasium, Dr. Mary Taylor Bissell, on topics relating to this work among working-girls. This course will comprise fifteen lessons, and the terms will be ten dollars for the course. This is very much less than the regular terms at the Gymnasium, and is done only in order to secure trained teachers in physical culture for working-girls. There are a great many young women of leisure who are anxious to share what they possess with other girls, but they have not received that kind of training which enables them to give competent instruction. This is the opportunity for such girls. They can now be trained under the best auspices to give to classes of working-girls lessons in physical culture. The work will be especially in light gymnastics and the drills which appeal to the love of beauty and rhythm that seems to lie dormant in all minds. All that military drill is said to do for boys can be accomplished for girls through this system of training.

Miss Histyle
has had her new visiting gown made with eight gores in the skirt and finished with the fashionable
"Redfern"
Bias Corded
Velvet,
"S.H.&M." FIRST QUALITY.
a brand of the famous
Bias Velveteen Skirt Binding.
Look for "S. H. & M." First Quality on the label of every bolt you buy.

"S. H. & M." Dress Stays are the Best.



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The S. G. & L. Co. TUBULAR GLOBE STREET-LAMP is the best made. Equal to the best gas-light. Will not blow out, smoke, or freeze. Can be set by wick-regulator to burn from 4 to 16 hours. Is cheap, yet perfect. Burns 4 hours for 1 cent.
Buy it of your dealer. He has it, or can get it for you if you insist.
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STEAM GAUGE & LANTERN COMPANY,
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Protective Underwear
Drop us a postal card for a dainty water-colored booklet about
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Thorough protection—no irritation—all moisture absorbed—can't shrink—perfect fitting—comfortable—all sizes—all weights—all prices.
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Teeth Insurance
Wonderful how the daily use of PROPHYLACTIC TOOTH BRUSH will save the teeth. It cleans them, is the reason. Universally approved by dentists. Sold everywhere, or 35c. by mail, postpaid.
A handsome and instructive little book free on request.
Florence Mfg. Co., Florence, Mass.

PAINT YOUR ROOFS WITH DIXON'S SILICA GRAPHITE PAINT
Water will run from it pure and clean. It covers double the surface of any other paint, and will *last four or five times longer*. Equally useful for any iron work. Send for circulars. JOS. DIXON CRUCIBLE CO., Jersey City, N. J.

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Bits of Fun

"Ef you wanter flattah er man's vanity good," said Uncle Eben, "tell 'im he ain' got none."—*Washington Star.*

Author—I have a little idea here. Editor (after reading)—Yes, the idea is all right; now please carry it out.—*Boston Courier.*

"That cat made an awful noise in the back garden last night." "Yes, father, I suppose that since he ate the canary he thinks he can sing."—*Tit-Bits.*

"I told my friend Emma, under promise of the strictest secrecy, that I am engaged to the lieutenant, and the spiteful thing actually kept the secret."—*Fliegende Blaetter.*

Humorist—Where's that joke I left on your desk yesterday? Editor—I don't know. It's probably gone home; it was certainly old enough to know the way!—*Syracuse Post.*

To Genevieve—We have been unable to ascertain Maud Muller's exact age at the time of that little episode with the Judge, but she was undoubtedly in the hay-day of her youth. —*Buffalo Courier.*

Visitor—I suppose you have a great deal of poetry sent in to you for publication? Editor—No, not very much poetry, as a rule; some of it is verse, and some of it is worse. —*Somerville Journal.*

Bob—What did the lecturer say when you threw those cabbages at him? Dick—Oh, he said he had hoped the audience would be pleased, but he really hadn't expected they would entirely lose their heads.—*Louisville Courier-Journal.*

Young Mrs. Giddy (putting on her hat)—Well, I'm all ready to go and vote, dear. Mr. Giddy—All ready? "Yes, all except putting on my gloves and making up my mind which way to vote."—*Chicago Record.*

Friend—Why do you mark things 99 cents when they are actually worth $1? Merchant —Well, you see, customers hate to leave without that odd cent, and, by keeping them waiting for their change, they generally see something else they want."—*New York Weekly.*

Tibble—How did you manage to get Manger to vote for our side? Did you convince him that on the great political issues of the day his party is wrong and ours is right? Dibble—Well, it amounted to that. I just praised his dog.—*Boston Transcript.*

Johnnie—The minister must have been feeling pretty cross about the way the people sang in church to-day. Mamma—Did he say anything about it? Johnnie—Yes'm; just as soon as he stood up and opened the Bible, he said, "Go and sing no more."—*Chicago Inter Ocean.*

WEDDING INVITATIONS,

CORRECT IN STYLE.

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Art Stationers,

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O'NEILL'S

6th Ave., 20th to 21st St.

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TRIMMED MILLINERY DEPT.

Superb Collection

IMPORTED AND DOMESTIC

Trimmed Bonnets and Hats

New Combinations, Rich Colors, Popular Shapes.

CHOICE VARIETY

Evening Hats

at Low Prices.

LARGE STOCK

LADIES', MISSES', AND CHILDREN'S

Untrimmed Hats

All Popular Shapes and Colors.

Imported Felt Hats

Latest Shapes,

67c. Each;

Formerly 1.10 to 1.50

Children's Trimmed Hats

a Specialty.

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LADIES' CLOAK AND SUIT DEPT.

Velour and Cloth Capes

Extra full sweep, Velour Capes, Lined throughout with Heavy Satin, Trimmed with best Black Thibet Fur. Short and Medium Lengths,

14.98

Worth 20.00

Golf and Tourist Capes, of all-wool Reversible Cloths, extra full sweeps,

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Worth 12.00

Russian Lynx Capes

28 inches long, extra full sweeps, Heavy Satin Lining, Large Collar,

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Tailor-Made Suits and Dresses

AT EXCEEDINGLY ATTRACTIVE PRICES

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The Annual Convention of the Disciples of Christ

From a Special Correspondent

The annual Convention of the Disciples of Christ, which includes the Christian Woman's Board of Missions, the General Christian Missionary Convention, and the Foreign Christian Missionary Society, has just closed its sessions, of one week's duration, at the Seventh Street Christian Church, Richmond, Va. The Disciples of Christ claim nearly a million communicants in this country, and the last census shows them to have made the most rapid rate of increase of any Church in the United States during the last ten years.

The Disciples of Christ have an interesting history. The religious movement popularly known in many parts of the country as the "Currents Restoration" of the nineteenth century, began to develop under the labors of Alexander Campbell and his colaborers about 1810 in western Pennsylvania, Ohio, Virginia, and Kentucky. These zealous men were convinced that the main cause of the deplorable divisions in Christendom was the man-made creed of the churches, and that these divisions would disappear if Christians would take the Bible alone as the only authoritative and all-sufficient rule of faith and conduct. They began to preach Christian union upon the New Testament basis, with this motto: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." They labored for the restoration of the primitive Apostolic Christianity—its faith, its ordinances, and its life. They taught that faith in the heart that Jesus is the Christ, the Son of the living God, was the primitive Christian creed, that Christian baptism (by immersion of the penitent believer in water) and the Lord's Supper were the divinely appointed ordinances of the Apostolic Church, and that the model of Christian conduct is the life of our divine Lord. The Disciples are liberal in their views on the Lord's Supper, as they claim the New Testament is; and they allow the utmost liberty to the individual believer in all matters of opinion, but insist upon strict adherence to the written Word in all matters of faith.

During this series of Conventions, the Christian Woman's Board of Missions occupied two days. This organization includes over thirty thousand Christian women. Their twentieth annual report at the Richmond Convention shows that they raised $53,648.40 during the year; that they employ missionaries in the foreign fields, 18 working in 21 stations; and missionaries in the home land, 30 covering special work in 11 States and one Territory, besides other work of a general character in this country at large. They are doing a special work in Jamaica also, which is not included in the above. They are also carrying on systematic Bible instruction through regularly appointed professors, whom they support, in the University of Michigan.

During the sessions of the General Missionary Society reports were read showing the work of the Society through the General Board, the Board for Educating and Evangelizing the Negro, and the Church Extension Board. The General Board raised during the past year $88,865.64, and employed fifty missionaries in the United States. Quite a little adverse criticism was made of the Board's action last year in giving aid to establish the Disciples' Divinity House in connection with the University of Chicago. This matter was amicably settled by the Board so changing its resolution as to give help to the Hyde Park Mission in Chicago, without rendering aid to the Divinity House enterprise as such. Dr. W. E. Hatcher, one of the committee appointed by the Southern Baptist Association at Dallas, Texas, last year to take into consideration the question of Christian union, read a carefully prepared paper in answer to the propositions made by the Disciples' Committee on Christian Union. The paper urgently recommended that a committee of scholarly men be appointed by each body in convention to meet in joint session to study the denominational difference between the two Churches, and suggest the basis of a possible harmonious union. The paper was referred to the Standing Committee on Christian Union, which was requested to suggest to the next General Convention a committee of conference to meet a similar one to be appointed by the Southern Baptist Association.

The Church Extension Society, though only six years old, reports a loan fund of more than $100,000. Thirty-seven churches were aided last year, aggregating $20,845. George W. Muckly, Secretary of this Board, is also editor of "Business in Christianity," a quarterly magazine which is the organ of this Society. The Extension Board is helping to meet a great necessity, especially in the Western States and Territories.

One of the greatest addresses of this memorable Convention was that made by C. C. Smith, Secretary of the Board of Negro Education and Evangelization. Mr. Smith, himself a Northern man, has been among the negroes of the South long enough to grasp the situation with that broad, just, and generous intelligence that comes only by being familiar with all sections of the country. J. S. Lamar, one of the most scholarly men among the Disciples, and himself a true Southerner, having always lived in the State of Georgia, pronounced it eminently true, just, and generous, and declared the paper would be no small contribution toward educating the public concerning the negro problem. This Board is sustaining the Louisville (Ky.) Bible School and the Southern Christian Institute at Edwards, Mississippi, besides carrying on a general work of evangelization among the negroes of the South.

The last two days were occupied with the sessions of the Foreign Society. The nineteenth annual report by Corresponding Secretary Archibald McLean was full of interest, showing work in six foreign countries, viz.: India, 12 missionaries and 4 native helpers; Japan, 8 missionaries and 23 native helpers; China, 13 missionaries and 6 native helpers; Turkey, 3 missionaries and 11 native helpers; Scandinavia, 2 missionaries and 8 evangelists; and England, with 5 missionaries. The Convention resolved to enlarge the work by opening up a mission during the year in Africa. And, with the twofold object of affording the Secretary a temporary relief from his arduous labors and of increasing his ability for the work, the Convention generously resolved to send him on a tour around the world that he might visit the great mission fields of the Orient. Besides the Corresponding Secretary, this Board has a Financial Secretary who gives his entire time and strength in collecting funds to carry on the work. The wisdom of this new office is demonstrated from the fact that the Society raised $15,903.15 more last year than the year before, the total amount raised for foreign missions being $73,172.91. A number of returned missionaries greeted the Convention with words of cheer from their fields of labor. There were about five hundred delegates present from all parts of the United States and many countries beyond the sea.

S. T. W.

Churches as Private Property

The great majority of the churches of England are private property. When a large estate is purchased, the parish church, or churches, go with the rest of the property. The landlord—or the patron of the livings, as he is called with reference to his relations to his church property—chooses the clergyman for every parish on his property, and sees to it that the revenue attaching thereto goes to him. He can sell this church-living or let it to whom he will; and, although each incumbent is put over the parish for life, at his death the patron may again bestow it upon some one else. So secure was this tenure of the parson in his parish that it is only recently that an act of Parliament permitted his dismissal even for drunkenness or debt. The people of a parish have well-defined rights to the services of the parson, to sittings in the church, to burial in the churchyard, and to the sacraments, but to little more.

George William Thomas Brudenell Bruce, fourth Marquis of Ailesbury, who died the other day, was the patron of nine such livings. He married a girl of unexceptionable immorality from the variety stage, was part owner of several music-halls, and acquired notoriety as having been ruled off every race-track in England as a cheat and a blackguard. There is always a large number—probably 2,000 out of the total of 13,000—of these livings for sale, which are advertised just as other investments are. A wealthy man's daughter marries a clergyman, and the father—if he be of the right sort—purchases one of these livings and presents it as a wedding gift.

A clergyman with capital at his disposal invests some of it in such a purchase, and enjoys the income thereof and an agreeable way of exercising his professional energies at the same time. The clergyman's social position is greatly improved in the last hundred years, and he no longer sits below the salt at his patron's table or contents himself with marrying the lady's maid.—*The Forum.*

—At a recent National Convention of colored Roman Catholics at Baltimore, Md., the following resolution was adopted:

Resolved, That this Convention respectfully request the President of the United States to call the attention of Congress to the un-American treatment practiced against the negro citizens of this country, and to the inadequacy of State laws, or the apathy in the enforcement of the same, to give protection to the citizen guaranteed by the National Constitution; and that full and accurate information may be given of the status of the negro, we request Congress to invest him with power to appoint a commission with full authority to make the necessary inquiry into this matter, and that one-third of the membership of said commission be colored men.

Dress Goods

Attractions for this Week

Two cases of French Novelties in perforated Broadcloth and Velutina, in fifty different designs, handsomely embroidered in gold and silver.

Llama wool and worsted Plaids in bright and quiet colors.

English tailor Suitings in checks and stripes.

Llama Zibeline, Diagonal and Tufted Crepons, Corean Crepes, etc. All of the latest foreign fashions.

Also, a number of other attractions, both on Main Floor and Basement Salesroom; all of extraordinary values.

James McCreery & Co

Broadway & 11th Street

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You often hear of other extracts which **claim to be** "just as good" as

Liebig COMPANY'S Extract of Beef

but these claims only call attention to the fact that the **Company's Extract** is

THE STANDARD

for quality.

A TWO-CENT stamp will carry this paper to your friend in any part of the United States, Canada, or Mexico, after you have read it and written your name in the corner.

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Plenty of Fuel

What the body needs, in these days of burning the candle at both ends, is plenty of fuel. It is no use to tell a man to quit burning; he can't do it. Give him fuel enough so that the fire of life will not be obliged to feed on the body itself, and there's relief.

Electropoise does just this. It supplies fuel for the fire of health, and fortifies the system against the possibility of burning itself out.

Electropoise
TRADE MARK.

MRS. JUSTICE JACKSON

1311 K St., N.W., Washington, D. C., Feb. 5, 1894.

Ever since I began to use the Electropoise in our family, I have taken frequent occasion to speak to my friends of its wonderful curative powers. We have both the pocket and wall Electropoise, and we would not part with either under any circumstances.

I have found that no medicine or drugs will so quickly give relief as the Electropoise, and particularly is this true of a cough, or in case of sleeplessness. The application of the instrument almost instantly stops the cough, and thereafter produces sleep. Ordinarily I decline to give public testimonials, for I very much dislike notoriety in any form, but I take pleasure in recommending the Electropoise, because of the wonderful relief it has accomplished in our family.

Yours truly, MRS. HOWELL E. JACKSON.

In addition to Justice Jackson's family, two other Judges of the United States Supreme Court have the Electropoise in their households.

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EMBROIDERY SILK HALF PRICE

Factory ends or waste embroidery silk at half price. One full oz. package (assorted colors) sent postpaid for 40 cts. (½ oz. package, 25 cts.) All good silk and good colors. 100 crazy stitches in each package. With an order for five oz. we give one extra ounce **FREE.**

THE BRAINERD & ARMSTRONG **Silk Company,**
2 Union St, New London, Conn.

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Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

ORANGE GROVE FOR SALE—1⅛ miles from Orlando, Orange Co., Florida. Contains five acres; four hundred bearing trees; comfortable five-room cottage, with barn and several outbuildings. In beautiful location, near a number of fine lakes. A desirable, homelike place. Will be sold cheap; owner going to Europe. Views of the property and full information regarding it at the Recreation Department of The Outlook or address F. C. H., No. **7,397**, care The Outlook.

LADY desires position as housekeeper in family where a servant is kept; competent to take entire charge; or care for invalid and sew; refined, Christian, good executive ability; references. Address S., No. **7,498**, care Outlook.

A MARRIED COUPLE of education and refinement, living in a New England city, will take entire charge of one or two young children. Unexceptional references. Address C. L., No. **7,506**, care The Outlook.

AN EDUCATED WOMAN would like to act as companion, housekeeper, secretary, chaperon, or general utility woman in a private house or boarding-school. Mrs. H. C., No. **7,500**, care Outlook.

A YOUNG MAN (26), college and professional school graduate, 4 years' experience as teacher, will tutor in private family from one to three hours daily. The very best references given. N.D.S., No. **7,527**, care Outlook.

A YOUNG LADY wishes a position as useful companion, secretary, or nursery governess. Four years' experience in teaching. Reference exchanged. Address P. O. Box **94**, Whitehall, N. Y.

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Double Width, Fancy Wool

CHEVIOT SUITING

Wholesale 50 cts., new retail..... **15 cts.**

Double Width, Fancy Wool (4th Ave. side)

BANNOCKBURN and HEATHER MIXTURE SUITINGS

Wholesale 65 cts., new retail..... **29 cts.**

In Rotunda, a 46-in. imported all-wool **Covert Cloth** in all latest colors—wholesale 1.50, new retail..... **69 cts.**

Silks (ROTUNDA)

Finest quality imported all-silk **Crepe de Chine**—street and evening shades—cost to import 1.25, now } **48 cts.**

500 pieces—fine Lyons, colored **Silk Velvets**—Every new shade, import cost 2.00, new retail..... } **1.19**

Ladies' Suit Dept.

150 extra fine

TAILOR-MADE CHEVIOT SUITS

in blue and black—silk-lined long Prince Albert Coat—full skirt, lined,

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(Less than the cost of the material.)

Ladies' Muslin Underwear

Muslin **Nightgowns**—round tucked Yoke, trimmed with fine embroidery—cost to make 1.75, new retail..... } **1.25**

Fine Muslin **Walking Skirts**—7-in. emb'd ruffle—8 cluster tucks—cost to make 1.35, new retail..... } **98 cts.**

500 doz. Ladies' extra fine **Lawn Aprons**—trimmed in fine embroidery—cost to make 1.00, now go at } **48 cts.**

Fine French hand-made **Gowns** and **Skirts** at less than ½ **import cost.**

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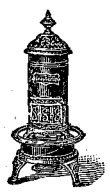
"CHAUTAUQUA" OIL HEATER FREE WITH A COMBINATION BOX OF **"SWEET HOME" SOAP.**

CENTRAL DRAFT ROUND WICK BURNER. ABSOLUTELY ODORLESS. HEIGHT, 3 FEET, DIA. OF DRUM 8½ INCHES; WEIGHT, 30 POUNDS. ONE GALLON KEROSENE LASTS 12 HOURS. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, - - - - - - - - - $10.00 } YOU GET ALL FOR $10.00.
HEATER, WORTH AT RETAIL, - 10.00 }

WE WILL SEND BOX AND HEATER ON THIRTY DAYS' TRIAL; IF SATISFACTORY YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

See Outlook, Sept. 29th and Oct. 13th THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.



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The Business World

Germany Forbids Importation of American Cattle

The most important event of the past week in the commercial world was the formal notification to the Secretary of State by the German Ambassador that the further importation of fresh beef and cattle from the United States into Germany had been prohibited by his Government. Regarding cargoes now afloat, Baron von Saurma-Jeltsch added that exports from this side up to October 28 would be admitted, but only on condition of being slaughtered directly on landing. Whatever may be behind this, the ostensible reason given for so sudden an action is that, in consequence of two shipments from New York, the Texas fever had been introduced. This is also news to the Department of State and to our merchants generally, as no reports have been received from Germany or from any other country indicating that this disease could have recently been exported from the United States, and the note of the German Ambassador is the first intimation that his countrymen had any complaint to make. The blow to the meat trade—one of the greatest of our industries—will be a severe one.

The Coal Crisis

The next most important event of the past week has been the coal situation. On Thursday a meeting of agents took place, and it was decided to advance prices 25 cents per ton on stove coal and 15 cents per ton on all other sizes, leaving rates as follows:

	Nov., 1894.	May, 1894.	Oct., 1893.
Grate	$3.65	$3.50	$3.90
Egg	3.65	3.50	4.15
Stove	4.00	3.75	4.60
Chestnut	3.90	3.75	4.60

As to the anthracite trade, present and prospective, the dire predictions heard last week resulted in an alarming break on quotations of the stock of the coal roads, the net decline of Lackawanna being ten points, of Delaware and Hudson thirteen, and of Jersey Central eighteen points. Over-production has been in progress for some time, and now all producing and carrying properties may have to suffer the natural consequences—a coal war.

Railway Dividend Reductions and Resumptions

Except in coal properties, the railway stock and bond market reflects some genuine business recuperation. Nevertheless, not a little just tribute must still be paid to balance past non-earnings. Following the examples of the New York and New Haven in reducing its quarterly dividend from 2½ to 2 per cent., and of the Rock Island road in putting its quarterly dividend from 1 to ½ per cent., the Baltimore and Ohio Railway Company has now reduced its semi-annual dividend from 2½ to 2 per cent. The reason for such reduction is found in the loss from the six weeks' strike on coal and from the eight weeks' strike on coke. Most of the stockholders have approved the Company's prudence, but there are some crying out that the widows and orphans who hold shares must not be cheated out of the fixed rate of interest which they have come to regard as their right. Regarding this the New York "Evening Post" well says: "Widows and orphans had precisely such consideration in the 41 per cent. paid out on Atchison's inflated stock between 1881 and 1889, the larger share of which 'profits' came from the Company's borrowed capital. Most of the poorer beneficiaries, who bought their Atchison stock well above par, are holding it still at 5 and 6." There is, of course, the policy of surplus accumulation in prosperity to pay dividends in adversity at the same fixed rate (a plan pursued by the New York Central and other roads), and there is the policy of participation by the shareholders in the ups and downs of fortune. While both systems have their merits, it is always a satisfaction to know that the net earnings are sufficient to cover all dividend payments, and to leave a balance to the credit of profit and loss. The Baltimore and Ohio also declared the customary semi-annual dividend of 5 per cent. on their Washington branch. At the annual meeting of the Illinois Central President Fish stated that the large decrease in the passenger and miscellaneous earnings was accounted for by the reaction from the abnormal amount of those earnings during the Chicago Fair a year ago. The decrease in passenger earnings alone is 60 per cent. A favorable sign of the times, in Tennessee at least, has been the declaration of a dividend of 1 per cent. by the Nashville, Chattanooga, and St. Louis Railway, a company which was compelled to pass its dividend at this time a year ago and also in August last, though in February, 1894, it paid 1¼ per cent., and the same in May. A still more favorable sign of the times, and by far the brightest feature of an otherwise gloomy week, was the increased demand for railway bonds. The marketing of eight millions Wabash first mortgages may have stimulated the inquiry; also (in Rock Island securities) the payment by the Minneapolis and St. Louis Reorganization Committee of the four millions due from advances by the Rock Island to the Minneapolis and St. Louis on account of equipment and other improvements. There was also a gratifying demand for municipal and Government bonds, which has naturally been reflected by some advances in the current quotations.

The Piling Up of Idle Money

Call money is loaning at ½ of 1 per cent.—a sufficient commentary on matters in the financial world. There is little demand for short dates in time contracts. Rates are 1½ per cent. (nominal) for thirty days to 3 per cent. for eight months. In commercial paper only the highest-grade names have any chance. Quotations are 2½ per cent. for sixty to ninety day indorsed bills receivable, and 3 per cent. for the best four to six months' single names. Foreign exchange is narrow, being promptly influenced by supply and demand. The offerings of drafts against grain exports and of spot cotton bills have been fairly large, but these have been quickly covered by the remittance demand. The last statement of the New York City banks shows the very disappointing decrease of over a million dollars in loans (showing a falling off in the money demand), a corresponding increase in cash resources, and a slight decrease in deposits. The surplus reserve is now advanced to more than sixty-three and a half millions. How much longer is this piling up of idle money to continue? As the flow of currency to the metropolis seems to be unchecked, there has been a proposition made which has received some attention. This is to the effect that the banks shall reduce the interest paid on interior bank balances to the uniform rate of 1 per cent. There is a necessity for some such action, as it is impossible to employ balances, owing to the demoralization of the money market and to the phenomenally low rates.

The Pullman Report

The Pullman Company's report for the fiscal year ending July 31 is now at hand, and there is a decrease of over one and a half million dollars in the surplus, explained by the difference in travel on account of the strike. Referring to this event, Mr. Pullman says:

> There has been no substantial change in the car-building business, and the contracts taken by us before the strike and those taken since the strike are being executed at prices that give no profit. Such contracts are taken because the shops are being kept in operation for the repairing of the company's own cars, and to give as much employment as possible in the present condition of business. I have learned in various ways that a good many persons during the strike lost sight of its true origin, and gained the impression that it was influenced by the house-rents at Pullman not being lowered when wages were reduced from the high scale of the spring of 1893. This is not true. The number of men now employed at the shops is 2,640, and the scale of wages now is the same as that existing at the time of the strike, and rents are promptly paid. As to the tenants who were not re-employed, none of them were evicted or unduly pressed for their arrearages of rent. There has been a gradual voluntary departure of unemployed tenants going on as they have found work elsewhere, and there are now 279 of them remaining. Of the present force at the shops only about three hundred are new employees, and the remainder have returned to their former work, with, I believe, a widely pervading feeling that they have learned by experience that this Company was earnest in befriending them, in seeking work for them when little was to be had, and in giving them work at wages which the selling price of their product did not justify, and that the genuineness of the interest of this Company in their welfare is far more to be trusted than the promises of the agitators who misled them. By increased attention to their work the mechanics have, under the same scale of prices, increased their average daily earnings from $2.03 in last April to $2.16 in the last half of September, the latest report received.

The house-rents were not lowered, nevertheless. Had they been, the whole commercial world last June might have suffered less.

Reduction in the Bank of England's Dividend

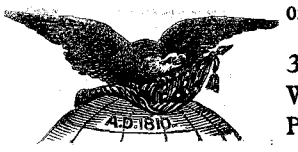
The decline in the Bank of England's dividend to 8 per cent. is not due to fresh losses nor to writing off old ones, the Governor declares. He says that it is solely the consequence of the impossibility of employing much money profitably. Idle funds have been accumulating ever since the Baring crisis. English bankers complain that it is impossible for them to keep their surplus funds employed. Even though they lend at the rate of ¼ per cent., they do not find market for all they have on hand. As to investment in American securities, the English say, "We will be ready to purchase your stocks and bonds just as soon as you show more confidence in them yourselves by taking them at higher prices." The Bank of England's discount rate remains unchanged at 2 per cent. Roumania has now withdrawn some gold from the Bank—a welcome sign—and both Germany and Austria have been buying gold of late.

Pig Iron

After outdistancing Great Britain in 1890 and subsequent years in the production of pig iron, we have to confess, with mortification, that reports for the first half of the current year show that we have lost our supremacy. In this time we have produced only 2,700,000 tons as against 3,700,000 tons from Great Britain. So far in the latter half of 1894, however, there has been a notable increase in our production. Last June there were but eighty-eight active furnaces, and as the iron market is not unjustly regarded as the barometer of general trade, the entire business world seemed to have reached its lowest level in that month of strikes and other depressing influences growing out of last year's panic. By August, nevertheless, the number of furnaces in blast had increased to 135, and there are now 172, with a weekly production of nearly 160,000 tons.

FINANCIAL

AMERICAN FIRE
INSURANCE COMPANY



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308 & 310 Walnut St., Philadelphia

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Sums of $100 and upwards received.
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13½ E. Swan St., Buffalo, N. Y.
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Bought for Cash.
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New York Guaranty & Indemnity Co.

59 TO 65 CEDAR STREET, N. Y.
Mutual Life Building

CAPITAL, - - - $2,000,000
SURPLUS, - - $1,000,000

In addition to its special charter privileges, this Company possesses all the powers of Trust Companies under the New York Banking Laws; acts as Trustee for Corporations, firms, and individuals, as Executor or Administrator of estates, and is a legal depository of trust funds.

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is strong financially, and writes more insurance, of the preferred class only, at lower premiums than any other accident insurance company in the world!

Other liberal policies, $12, $20, and $50 a year

PHINEAS C. LOUNSBURY, President
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256 and 257 Broadway, New York

You Are Losing

$ if your savings are earning only 3 or 4%. You should have at least 6% with perfect safety.
Our little book is free.

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of THE CHEQUE BANK of LONDON, issued for over 20 years, give TRAVELLERS the advantage of their OWN BANK ACCOUNT, in Cheques from £1 upward, that are cashed EVERYWHERE by 15,000 Agents, and by HOTELS, SHOPS, STEAMSHIP and RAILROAD COS. Time and money saved. Send for Circular.

FREDERICK W. PERRY,
Gen'l Agent, 2 Wall St., New York.

THOSE answering advertisements appearing in The Outlook will confer a favor upon the advertiser as well as the publisher by mentioning this publication.

"The Autocrat"

Oliver Wendell Holmes

Born 1809. Died October 7, 1894

From "Punch"

"The Last Leaf"! Can it be true,
We have turned it, and on you,
Friend of all?
That the years at last have power?
That life's foliage and its flower
Fade and fall?

Was there one who ever took
From its shelf, by chance, a book
Penned by you,
But was fast your friend for life,
With one refuge from its strife
Safe and true?

Even gentle Elia's self
Might be proud to share that shelf,
Leaf to leaf,
With a soul of kindred sort,
Who could bind strong sense and sport
In one sheaf.

From that Boston breakfast-table,
Wit and wisdom, fun and fable,
Radiated
Through all English-speaking places.
When were Science and the Graces
So well mated?

Of sweet singers the most sane,
Of keen wits the most humane,
Wide, yet clear,
Like the blue above us bent:
Giving sense and sentiment
Each its sphere;

With a manly breadth of soul,
And a fancy quaint and droll;
Ripe and mellow,
With a virile power of "hit,"
Finished scholar, poet, wit,
And good fellow!

Sturdy patriot, and yet
True world's citizen! Regret
Dims our eyes
As we turn each well-thumbed leaf;
Yet a glory midst our grief
Will arise.

Years your spirit could not tame,
And they will not dim your fame;
England joys
In your songs, all strength and ease,
And the "dreams" you "wrote to please
Gray-haired boys."

And of such were you not one?
Age chilled not your fire of fun.
Heart alive
Makes a boy of a gray bard,
Though his years be, "by the card,"
Eighty-five!

Surprised

The following surprising story is told by the Detroit "Free Press." We suspect that there is a fair-sized moral lurking in it somewhere:

"The lady in her elegant victoria drove up to the great dry-goods store, and, stepping daintily out, she walked into the busy place. Approaching a weary-looking girl at one of the counters, she said:

"'What time do you get off duty?'

"'Usually at six, madam,' replied the astonished girl, 'but to-day at five.'

"'Don't you get very tired, working so long?'

"'Yes, madam; but I must work or starve.'

"'Well, will you let me take you for a drive of an hour, after you are through to-day? I'm sure it will do you good.'

"The girl, knowing the wealth and social position of the lady, blushed with pleasure, and she was only too glad to accept the invitation so politely and kindly extended, and the lady, with a cheery smile and bow, walked out.

"Then the man who dreamed this woke up and wondered how the mischief people could dream such improbable and ridiculous things."

Mr. Enoch Pratt, who has just celebrated his eighty-sixth birthday, arrived in Baltimore on January 1, 1830, with a good name and with $150 in his pocket, which he subsequently increased enough to take $1,300,000 out of it to give to his adopted city.

Arnold Constable & Co.

Paris and London Novelties

Capes, Cloaks, Jackets,
Carriage and Street Costumes,
Reception and Evening Dresses.

Fresh Goods and Styles
by last French Steamer.

Opera Cloaks.

Tailor-made Suits,
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Fur-lined Garments.

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Fur Cloaks,
Fur Capes,
Fur Muffs,
Fur Boas.

New and Fashionable Shapes.
Rich Skins, Well Selected, and Moderate Prices.

Trimming Furs.
Fur Carriage Robes.

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NEW YORK

THE

Handy Binder

for The Outlook, made to hold compactly and conveniently twenty-six numbers, will be sent by mail on receipt of sixty cents.

THE OUTLOOK CO., NEW YORK

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and headnoises relieved by using **Wilson's Common Sense Ear Drums.** Entirely new, scientific invention; different from all other devices; the only safe, simple, comfortable and invisible ear drum in the world. Hundreds are being benefited where medical skill has failed. No string or wire attachment to irritate the ear. Write for pamphlet.

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155 Trust Bldg. LOUISVILLE, KY.

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The Outlook

A Family Paper

New Series of The Christian Union

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THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

Religious News

—The report that the Rev. Dr. J. H. Ecob, formerly of Albany, N. Y., has been called to a professorship in Andover Seminary is denied.

—It has been finally decided that the next meeting of the Congregational National Council is to be held in Syracuse, N. Y., October 8–14, 1895.

—The eighth annual Convention of the Young Women's Christian Association of the State of New York will be held in the Second Collegiate Reformed Church, Lenox Avenue, near One Hundred and Twenty-third Street, November 1–4, 1894.

—The Rev. Henry Lunn, of London, England, is soon to be in this country, and will lecture at many of the large churches throughout the country on "Christian Union and the Grindelwald Conference," and "The Immorality of Hinduism: a reply to Mrs. Annie Besant." Mr. Lunn will preach at Plymouth Church, Brooklyn, on January 27.

—The anniversary of the Reformation begun by Luther nailing up his theses in the Schloss (castle) Church at Wittenberg, October 31, 1517, was celebrated by special services morning and evening last Sunday at St. James's Lutheran Church of New York City. Dr. Remensnyder also addressed the Lutheran Leagues of the State of New York on Martin Luther at Albany on the evening of October 31.

—The Japanese Christians are sending preachers to labor among their own people in the Sandwich Islands. The Japanese pastor of the church in Honolulu has secured the services of five native ministers who will be supported by their own countrymen. The Rev. O. H. Gulick and wife are in the islands to aid in the good work among the toilers on the sugar-plantations.

—The appointment of Dr. Kitchin (at present Dean of Winchester) to the Deanery of Durham will afford him another opportunity of showing his great interest in all matters of education. He thus becomes *ex officio* Warden of Durham University, which includes the Science College at Newcastle. His work as Censor of the Unattached Students at Oxford, in which he revolutionized university life, is an abundant proof that his new labors will be on as broad lines. The Dean is now in his sixty-seventh year. Perhaps the most enduring of his writings is his admirable "History of France." He is well known as a Broad Churchman, and will be a welcome addition to a chapter which contains so earnest an Evangelical as Canon Tristram and so pronounced an Anglican as Canon Body.

—Señor Juan Cabrera, who has been consecrated by Lord Plunket, Archbishop of Dublin, as the first Protestant Bishop of Spain, is a man of mature years and ripened experience. The Reformed churches in Spain have made much progress of late, and it was expected that the introduction of the Protestant episcopate would add still more to their influence. The Madrid "Correspondencia de España," however, declares that the Government approves the protest entered by Cardinal Monescillo, supported by the Papal Nuncio, against Señor Cabrera's consecration. To this the liberal papers reply attacking the Nuncio for meddling in the domestic affairs of Spain, and suggesting that the Government hand him his passports. Religious intolerance in the Peninsula is not wholly a thing of the past.

Ministerial Personals

CONGREGATIONAL

—De Witt C. Eggleston, formerly of Providence, R. I., has become pastor of the First Church of Sound Beach, Conn.

—Frank C. Putnam was on September 12 installed as pastor of the church in Walpole, Mass.

—Charles H. Dickinson, of West Haven, Conn., has received a call to Canandaigua, N. Y.

—J. W. Backus, of Plainville, Conn., has resigned.

—D. C. Reid has received a call from the First Church of Leicester, Mass.

—Charles Harrington accepts a call from the First Church of Waltham, Mass.

—H. H. French, of Minneapolis, Minn., has received a call from Malden, Mass.

—E. L. Hunt, of North Weymouth, Mass., has become the pastor of the Scotland Church of Bridgewater.

—E. C. Camp was on October 10 installed as pastor of the church in Worthington, Mass.

—H. E. Johnson, of East Providence, R. I., has resigned.

—V. C. Harrington has become pastor of the Church in Belchertown, Mass.

—R. C. Drisko accepts a call to Alfred, Me.

PRESBYTERIAN

—Edwards P. Cleaveland has become pastor of the church in Fredonia, N. Y.

—Minot S. Hartwell, of Chicago, Ill., has received a call to South Boston, Mass.

—John Griffith has become pastor of the church in Oregon, Wis.

—W. S. Wright accepts a call to Portland, Oregon.

—W. C. Peabody has received a call from Oakfield, N. Y.

OTHER CHURCHES

—Sage Mackay, D.D., pastor of the First Congregational Church of St. Albans, Vt., has accepted a call from the North Reformed Church of Newark, N. J.

—E. L. Rexford, of the First Universalist Church of Roxbury, Mass., has accepted a call to Columbus, O.

—J. W. Brooks, of Brooklyn, N. Y., accepts a call to the Irving Park Reformed Church of Chicago, Ill.

—F. H. Divine accepts a call to the Baptist church in West Troy, N. Y.

—Charles Fluhrer resigns the pastorate of All Souls' Universalist Church, Grand Rapids, Mich., to accept a call from the Pullman Memorial Church, Albion, N. Y.

—W. W. Mix accepts the rectorship of St. Timothy's Church (P. E.), Philadelphia, Pa.

Lamps are good or not, according to whether their chimneys suit them or not. See the "Index to Chimneys" — free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

Books by

Amory H. Bradford, D.D.

These books will be sent postpaid to any address on receipt of the price by The Outlook.

Spirit and Life

Thoughts for To-Day. 16mo, *Vellum Clo.*, *$1.00.*

"Questions which have always been debated with an immense amount of controversy, most of which has served only to convert dusk into darkness. This little volume really flashes a clear light upon the subject. Rarely do we find so much freshness of thought combined with so much felicity of diction."—*The Christian World*, London, Eng.

"Discloses the heart of a Christian pastor, and lets us into the secret of the hold he has upon his people and the influence he exerts beyond the borders of his parish."—*New Englander and Yale Review.*

Old Wine: New Bottles

Some Elemental Doctrines in Modern Form. [The Living God; The Holy Trinity; What is Left of the Bible; The Immortal Life.] 16mo, *White Leatherette, 35 cents.*

"Lofty spiritual teaching enforced in a fit eloquence all the nobler because free of narrowness, enriched by wide reading and enforced by a clear, sound, and reverential mind."—*The Modern Church*, Glasgow, Scotland.

"Fearless, frank, and serene in manner, and always with a hopeful attitude toward the thought and speculation of the present day."—*Independent*, N. Y.

In Preparation

The Pilgrim in Old England

Lectures on the Origin, History, Present Condition, and Outlook of the Independent or Congregational Churches in England. The Southworth Lectures in the Andover Theological Seminary for 1892. Cr. 8vo, *Cloth, gilt top, $2.00.*

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About People

—Captain Alexander McDougall, of Duluth, Minn., is generally regarded as the inventor of the whale-back steamers which have come into such favor on the Great Lakes. Captain McDougall says that the idea came to him in a dream.

—Dr. Holmes's death leaves only four survivors of the famous Harvard Class of 1829. They are the Rev. Samuel F. Smith, the author of "America," of Newton, Mass.; the Rev. Samuel May, of Leicester, Mass. (the class secretary); Mr. Charles S. Starrow, of Boston; and Dr. Edward L. Cunningham, of Newport.

—The Hon. George Turner, who has succeeded Sir James Patterson as Prime Minister of Victoria, is a striking example of the quick rise of politicians in Australia. His ministerial experience is limited to a short period as Commissioner of Customs, and it was only at the fag end of the Legislature's last session that he even led the opposition.

—The chair of logic and metaphysics at the University of St. Andrews, once occupied by Spencer Baynes, and now made vacant by the transfer of Professor Henry Jones to Glasgow, will be filled by Mr. D. G. Ritchie, of Oxford, who is well known for his many contributions to philosophical literature and for his controversial work in opposition to Mr. Herbert Spencer. Mr. Ritchie belongs to that school whose revered master was the late T. H. Green.

—"Indiana's favorite son" had a deal of quiet enjoyment in Washington along with official cares and domestic afflictions. One afternoon he found himself quite alone in a corner of one of the less-frequented rooms at a reception given by the wife of Secretary Whitney. A little old lady, observing his apparent loneliness, was moved to compassion, and, crossing the room, said, in a friendly way, "Your face is so familiar that I cannot resist speaking to you. Pray what is your name?" and was considerably startled when the quiet man replied simply, "Benjamin Harrison."

—Mr. William L. Strong, the candidate of the anti-Tammany forces for the Mayoralty of New York City (and to whom some of his friends seem trying to give the title of Colonel, though he never was in the army), came to New York forty years ago from Ohio, where, in the village of Loudonville, he was born in 1827. He was a dry-goods clerk in Wooster and Mansfield, and then came to the metropolis, rising constantly, until in 1870 he established the firm of W. L. Strong & Co., which to-day is one of the largest and best known in America. He is President of the Central National Bank. It is confidently expected that, if elected, he will manage the municipality on an absolutely non-partisan basis.

—Field-Marshal Count Oyama, who commands the Second Japanese Army, has had a brilliant military record. He took a prominent part in the War of the Restoration, when the army was commanded by Saigo Takamori. Nine years later occurred the Satsuma Rebellion, and Yamagata took command of the Government forces against his old chief. Here also Oyama greatly distinguished himself, and if Yamagata is the first soldier of the Empire, there is no question as to the second. Personally, Oyama is tall, of imposing figure, and of muscular build.

—Mr. Everett P. Wheeler, the nominee of the State Democracy for Governor of New York, is about fifty-five years of age, and a well-known lawyer of the metropolis. He is the great-great-grandson of Sir William Pepperill. Mr. Wheeler is a graduate of the College of the City of New York and of the Harvard Law School. Since 1871 he has been counsel for the White Star Steamship Company. Mr. Wheeler is an ardent free-trader and became the Reform Club's first President. From 1883 to 1888 he was Chairman of the Civil Service Board, and in 1892 he was one of the foremost "Anti-Snappers." He is a warm personal friend of President Cleveland.

—The Paris correspondent of the London "Times" tells how M. Jules Simon, the ex-Prime Minister and veteran French statesman, became acquainted with the late Comte de Paris. The former had gone to London to deliver some lectures at the Royal Institution on the condition of workwomen in France. In the development of his theme he met with some difficulty in translating into their English equivalents the numerous references to French money, and his embarrassment was noticeable. Once as he was hesitating a young, clear voice came to his rescue with the words for which he had been searching. A moment later the same thing happened, and M. Jules Simon, accepting the interruption in the kindly spirit in which it was meant, turned regularly towards his unknown friend for similar aid. At the close of the lecture he looked for the stranger to thank him, but the latter had disappeared. Many persons pressed about him congratulating him upon the large company that had assembled to hear him, and particular mention was made of the fact that the Comte de Paris had been in the audience. M. Jules Simon then naturally asked immediately to be presented to him, whereupon some one said, "But you certainly know him. He was the man who throughout the lecture gave you help." And it was thus that M. Jules Simon was conducted finally to the door, where he found the Comte de Paris in a hansom cab, and made his acquaintance.

—In the October number of "McClure's Magazine" Mr. Mitchell writes about Mr. Charles A. Dana, the editor of the New York "Sun," and we quote two paragraphs:

Mr. Augustin Daly tells a story about a visit of his to Mr. Dana's office to remonstrate upon what the manager regarded as too severe criticism of Miss Ada Rehan's performance in a certain part. . . . "I found no difficulty," says Mr. Daly, "in getting an audience with Mr. Dana. He glanced up from his work and asked, cheerily, 'What can I do for you to-day?' 'Mr. Dana,' I began, with great firmness, 'I have called to try to convince you that you should discharge your dramatic editor. He has—' 'Yes, I see,' he interrupted, all suavity and smiles. 'Well, Mr. Daly, I will speak to Mr. Laffan about this matter, and if he thinks that he really deserves to be discharged, I will most certainly do it.'". . . There is an apocryphal tradition, probably with some slight foundation of fact, which will do as well as if it were entirely true to illustrate Mr. Dana's indifference to disturbing elements, except as they may be useful for newspaper purposes. One night, in the early times of the "Sun," the city editor rushed in from the outside room. The "Sun's" editorial office then consisted of four rooms. "Mr. Dana!" exclaimed the city editor, "there's a man out there with a cocked revolver. He is very much excited. He insists on seeing the editor-in-chief." "Is he very much excited?" replied Mr. Dana, turning back to his pile of proofs. "If you think it worth the space, ask Amos Cummings if he will kindly see the gentleman and write him up."

Her Grace

An Englishwoman of rank, a Duchess, while kind-hearted in the main, was careless about many matters which affected the happiness of others, particularly the tradespeople whom she patronized. She was apt to forget to pay her bills until annoyance and sometimes distress resulted.

A milliner, whose large bill had been repeatedly ignored by the Duchess, at last determined to send her little girl, a pretty child of ten years, to beg for the money which was so much needed.

"Be sure to say 'your grace' to the Duchess," said the anxious mother; and the child gravely promised to remember.

When, after long waiting, she was ushered into the Duchess's presence, the little girl dropped a low courtesy, and then, folding her hands and closing her eyes, she said, softly, "For what I am about to receive, may the Lord make me truly thankful."

As she opened her eyes and turned her wistful gaze on the Duchess, that light-hearted person flushed very red, and without delay made out a check for the amount due to the milliner.

The little girl, happy in the belief that she had done the errand exactly as she had been told, departed joyfully; but the quick-witted Duchess knew that the lesson she had received had never been intended, and felt its reproof all the more.

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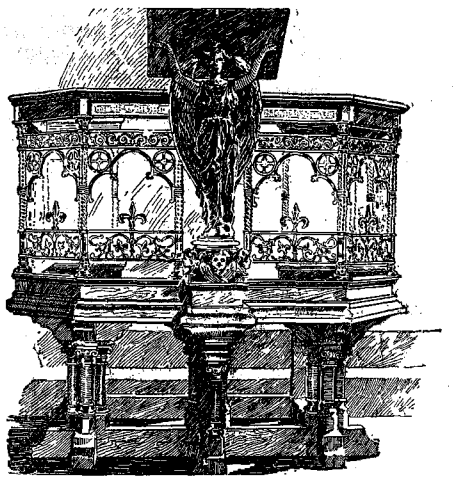

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Her heart is light,
For she's found .. ..

Sapolio.

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